Apostolic PERSPECTIVES

A Quarterly Devoted to the Apostolate of the Church

VOLUME II SUMMER 1957 NUMBER 2

Formation of the Student

Sister M. Francis Borgia, O.S.F.

THE 1950's may well be known as the dark night of the school, of the Catholic secondary school, that is. In the half-lights and the shadows, a multiplicity of forces are struggling to determine the function of the Catholic secondary school. Parents of our young people insist desperately that their son or daughter be accepted in an already overcrowded school. They want the school to produce young adults who will be morally good, socially adjusted, and economically secure. The colleges with their majors and minors, ranks, and sequences look longingly to the high schools to supply them with genuine college students. The grade schools beg that the high schools salvage their 4.6 readers. The business world beats on the high school door for young people who are personable and competent. The state department of education calls for compulsory driver education and the community requests increased dances and mixers and basketball games.

In the meantime, the parish is out with its lamp of Diogenes searching pessimistically for the graduates from Catholic schools who should

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be the foundation stones in the living house of God. Those devoted to the Christian family have long been horrified at the way the Catholic secondary schools have failed to prepare people for marriage. Thoughtful leaders from the fields of journalism, labor, medicine, law, education and the specialists in Catholic Action join in asking the perpetual question: "Where is the leaven that should come from our Catholic schools? The Christ-life must be incarnated into all human works. If the layman is not prepared to be a living witness of this life, the new world that is in formation will take shape without Christ." And, of course, what Catholic educator has not winced under Monsignor Ellis' penetrating look. Where is the Catholic scholar?

Professional Educators Contribute

The professional educators devoted to the secondary school contribute their own struggles to this dark night of the school. Here is a three-way tugging. The first group would take the secondary school, its objectives and curriculum, down the sociological way. The needs of the time! The problem of automation means that the school should educate for an intelligent use of increased leisure time. The power struggle with Russia means that the school should produce superior mathematical and scientific geniuses. The needs of society determine the educational program.

The second group would create the school around the psychological needs of the adolescent. The students' concern and insecurity socially demand courses in personality, grooming, dating. The life-adjustment type of program calling for health and safety education, economic competence, communication skills, family life courses falls into this second group. The students' immediate needs are to be met by an ever-changing, progressive program.

The third group is often referred to as the subject-matter essentialists. For them the school exists to impart a set body of skills, knowledges, and understandings regardless of sociological or psychological changes. The school, meaning the faculty, is to impart to the young, impartially and objectively, the accumulated knowledge of the human family.

In the midst of all these forces and philosophies, pressures and pullings, Catholic secondary educators, if they are thinking at all, are asking very seriously just what the secondary school is supposed to be. What are we? What should we be trying to do? Are we to serve some or any or all of these groups and their needs? Have we been trying to do too much, taking on the work of all the other educational agents, and, therefore, failing to achieve our primary purpose? What is our purpose?

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But the disturbing question above all others for the Catholic high school educator is the one: What is the responsibility of the Catholic secondary school for the formation of lay apostles? And with the question we touch the major debate — the *intellectual* versus the *apostolic* purpose of the school. The debate is involved, complex.

Secularism in Catholic Schools

Some years ago when nearly every talk and article began or ended with the cry: "Secularism," the Catholic secondary school came in readily as an example thereof. What was the philosophy of success, money, leisure, marriage circulating in the school outside of the poor, dehydrated, religion classes? We admitted the grave error. So we studied further and memorized that "the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism. . . ." And paging back a little in the encyclical we noted that ". . . the mere fact that a school gives some religious instruction (often extremely stinted), does not bring it into accord with the rights of the Church and of the Christian family, or make it a fit place for Catholic students."

Very soon the excerpts from educational conferences ran, "I think that every teacher should definitely be a religion teacher in the sense that he or she consistently and with variety and cleverness orders the subject taught to the master plan of God . . . any teacher can make some improvements to fit his or her classes into the campaign of the Church militant." And time, energy, new text materials, new courses mushroomed to make the Catholic school Catholic.

The Ultimate Aim

But wait, cautioned the "intellectual" side of the debate. The Holy Father was speaking of the ultimate aim, not the immediate aim of the school. Further, he was speaking of the aim of the total educative process. The school is but one of several agencies. New conferences brought new notes. "Each of the four agencies of modern education has a major role to play in the development of the whole child: the Church will inculcate the moral virtues; the home will educate for human companionship; the state will protect the rights of the individual and of society in the realm of education; the school will develop the intellectual virtues. The generic work of these four agencies, taken as a unit, is the salvation of souls. . . . The specific purpose of the school is to train students to think, to develop wisdom, to educate for truth, both for its own sake, and as a means to the good. The school is the home of the intellect, and the Catholic school is the home of the intellect as Catholic."

The argument see-saws back and forth. Pope Pius XII in his *Advice to Teachers* states sharply: "According to the Catholic concept, the object of the school and of education is the formation of the perfect Christian. . . . Your entire school and educational system would be useless were this object not the central point of your labor. Our Lord wants you to strive toward this aim with all your strength. He has called you to the vocation of educating girls and making them perfect Christians." Father Gustave Weigel, S.J., writing of the Catholic college, concludes in an article in the NCEA Bulletin, May, 1956, with the very rhetorical question, "Given the type of student we have and the kind of product the Church wants, would it not be better to staff our colleges with persons who can mold characters rather than form scholars?"

Religious Educator Lost

Lost in the battle is the sincere religious educator who did not enter religion to be a socially odious school teacher. She is specializing in her Baptism, in being of the Church, the Bride of Christ. She knows that these young people are destined to live a life of friendship with the Trinity, that they are the new cells of Christ's Body. She is aware of their great potential for loving, for redeeming the times. She knows also that if she does not help to awaken them, or set them to discover the meanings of a Christian life, they may never awaken. Great things are stirring in the Church and the religious educator would like to participate in the renascence.

And what is she doing? She is confined to teaching participles. She resists the temptation to teach participles with quotations from St. Augustine. There are no Catholic participles, and to try to fuse the study of St. Augustine and the study of participles in this artificial way is to teach neither.

At the same time she has thought her way past several other temptations. One, that the only immediately Catholic teacher in the school

is the religion teacher; the others simply fill in around him to keep the students in the school. Second, that it doesn't matter too much what other departments teach. Let the history department idealize the French Revolution, the commercial department glorify the take-home pay, and the English department select poetry exclusively from the Romantic poets. Third, so long as we receive a number of National Merit Scholarships, we are training the natural intellect to retain, organize, relate, and analyze; let others directly responsible see to the supernaturalizing of that intellect. She is certain that the pearl of great price is in none of these suggestions.

And while she is resisting these temptations, the Catholic secondary teacher or administrator must ever resist the desire to quit thinking and let matters coast or, worse yet, let the college people do all the thinking for the secondary.

The Major Question

We come then to the major question: What is the role of the secondary school in the work of the Church? the role of the school in the formation of the lay apostle?

We discount at once two extreme positions. First, the one that holds that the school, and the school alone, is to form the lay apostle. The formation of mature Christians is always the work of grace, a gift of God. Further, the liturgy is "the primary and indispensable source of the true Christian spirit." Certainly growth in divine life is conditioned — that great mystery that is in front of us — is conditioned by meeting with other people, readings, the whole providential circumstances of their lives. It is certainly conditioned by people who can stimulate our thinking, who can let young people find goodness good in them. But down at rock bottom, new lay apostles are the work of Christ in the sanctifying work of the Church. Unless we get this angle, we are in for serious trouble.

Nothing of Church in School

The second position is equally tragic: that which maintains that the school has little or nothing to do with the work of the Church. Take an example from a good Catholic dentist, they say, or good Catholic carpenter. The dentist bolsters up a tooth skillfully; the carpenter builds a precision-fit cupboard. That is that. The good science, mathematics, language, or music teacher is to turn in similar high-caliber work. And that is that. (Heaven knows, a multitude of competent teachers would be a distinct blessing.) But that is not quite that.

An Organ of the Body

The Catholic school, which developed into a complete school quite naturally from a catechetical school, is more than a school in which a few teach religion and others renew their good intentions. The entire school belongs to a different level of being from an ordinary school. The Catholic secondary school is a community within the Church, an instrument, or better, an organ (a secondary organ since it is more loosely structured than, say, the Catholic family) within the Body which participates in the teaching mission of the Church. The school within the Church assists the Church in continuing the work of Christ as Prophet.

What does this mean in the practical order for those responsible for structuring the Catholic secondary school? We don't have all the answers and the great cry everywhere is for thought leaders in this matter. But these, I think, are some valid conclusions which I hope will stimulate further discussion.

First, a Catholic secondary school must be a true school. As a supernaturalized man is not to be less a natural man, a Catholic school is not to be less a school. So far have we come from a true school that often the old meaning, "leisure to pursue thought," is a sort of grim joke. As one of the educative agencies, the school is to *educate*, not merely instruct or inform (that undigested mess of facts Francis Thompson satirizes and our objective tests are forever checking) nor merely train (that prompting of the multitude to do the right thing because it is told and watched). But the school is to educate, to assist a person in becoming what he is to be or ought to be. All educative agencies, and certainly the school which is devoted primarily to the development of the intellectual life, might well reconsider the meaning of Catholic education: that three-way process in which the educand, the educator, and grace cooperate to form a man. In a true school, the deepest dynamism of the educand, who is ultimately the real educator, is stimulated, inspired to participate in a very real discovery of the truth, in setting up a vital contact with the truth.

In the school the work of the educator, who has a great reverence and love for the intellect

since it is the source of our dignity and makes us capable of imaging the Divine Word, is a work of art. Teaching is an art. It demands great skill and a highly developed intellectual virtue of art on the part of the teacher who is constantly searching for the best way to create situations, experiences, in which the student may come to realize personally and intimately the meanings of life. Not only will great care be taken that students develop the arts of correct thinking and communicating, but that they will develop the power of insight, the power of penetration and interpretation.

No one teaches at the secondary level very long without knowing what travesties can quickly occur. The smug, cold-blooded approach of the skilled but unwise and unloving mind that can analyze any topic from the Eucharist to reproduction in the frog as if it were furniture to be left happily in the room once the discussion is over. Or that travesty of the gullible, ignorant mind that develops a confused semi-apostolic yen. It is impossible to paste an apostolic dimension onto an immature person. The mature person loves deeply because he knows and understands. Enlightened love is great love.

Formation of a Christian Mind

The second conclusion to be made is that the Catholic secondary school is concerned with the formation of a Christian mind. It is unreal and crippling for the person involved whenever scholastic educators work with a baptized mind as if it were not "Christened." We take our lead from Father Gerard Smith, S.J.: "We have and can have, e.g., no Christian chemistry or Christian mathematics. The objection misses the point. It is not a question of baptizing a philosophy, of making a philosopher see his subject by faith. That is impossible. It is a question of creating a Christian outlook upon, of having a theological viewpoint of, philosophy. Teachers and taught must learn. The question is, how? Turned from God by original and, likely also, actual sin, no man can return to God without God. Now, if in their return, teachers and taught be offered, not only the grace which exceeds, but also the grace that restores nature, why should they refuse the help which heals their minds and makes them to see their work for what it is, a block in the temple of truth? With the grace that exceeds nature one may save one's soul; with the grace that heals nature, teacher and taught may make their subjects a real means to salvation *and* education by rescuing them from that isolation from the hierarchy of knowledge which condemns those s u b j e c t s to partial unintelligibility." (NCEA Bulletin, August, 1942.)

Mind Illumined by Faith

The forming of a Christian mind involves the discovery of knowledges and understandings "illumined by faith." That is not to say that faith works the geometry problems or that only that poetry that has been conceived by a mind illumined by faith may be selected or that all study must end up in the moralizing order. Reason must solve the chemistry problem; a poem must be judged to be poetry, enjoyed as a poem. But to the geometry or chemistry or history or poetry the Christian mind brings the fuller background as one who knows what a bird is can understand more fully what a bird's egg is.

The formation of a Christian mind is conditioned to a very great extent by the curriculum of a school, that complete pattern of experiences the school sets up for the students. Here, of course, is the spot where much work and thought need to be done. Our present patchwork curriculum is most inadequate. So also in many instances our courses and course sequences.

At this level of understandings illumined by faith, the school makes its primary contribution to the work of the Church. The liturgy is the primary and indispensable source, yes; for Christ is in direct contact. But there is a necessary, systematic pre-education by way of understanding and readiness to participate which certainly makes a major difference in effectiveness. Sound moral life does not have its basis in ignorance but in truth. Knowing is not doing, indeed not. But knowing deeply, having a realization and reverence for the value of being is the wellspring of rich motivation.

The third conclusion to be drawn is that the Catholic secondary school is concerned with the baptized adolescent. It is true that the human way of knowing is the human way, but nevertheless the adolescent is "seduced" by the truth in a different way from the advanced scholar. The adolescent needs an atmosphere of acceptance and understanding. T h e Catholic secondary above all secondary schools should be a community of genuine love, a combination of understanding and firmness.

Learning for the adolescent involves more of the whole person. His imagination and emotions need to be employed in the study or most likely

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Formation of the Teacher

A. Ple, O.P.

MANY of our contemporaries feel a certain uneasiness when they read works which treat of prayer or contemplation. In making this statement, we have in mind particularly those who have experienced both the necessity and the benefits of prayer in a life of apostolic action. They desire and practice prayer, but the greater part of the arguments in favor of the interior life do not satisfy their hunger. They find them rather awkwardly expressed and definitely incomplete.

Thus, for example, to Dom Chautard apostolic action appears to be a danger and not at all a grace of union with God. In his opinion, apostolic action is not in itself sanctifying, and can be *sanctified* only if periods of prayer are intermingled with it, and if the apostle makes "serious efforts at vigilance and prayer in the midst of action."[1] This is true certainly for all Christians, and Dom Chautard, as a Cistercian, was revealing in these words the secret of action carried on, as it were, from the very center of the contemplative life. But, however universal and eternal such counsels may be, they seem to minimize one of the richest graces given to apostles, that which invites them to unite themselves to God in the action itself.

Can apostolic action be sanctifying for the apostle? How and on what conditions? This is a question that we ask once more[2] in this treatise, and that we would like to approach in the light of the teachings of St. Thomas Aquinas.

We shall find the answer to this question in the "Treatise on the Active and Contemplative Life" in the *Summa* of St. Thomas (*S.T.* II. II, Q. 179-182). In this treatise St. Thomas gives a very precise meaning to the notion of life. This is what he says:

> Properly speaking, those things are said to live whose movement or operation is from within themselves. Now that which is proper to a thing and to which it is most inclined is that which is most becoming to it from itself; wherefore every living thing gives proof of its life by that operation which is most proper to it, and to which it is most inclined. Thus the life of plants is said to consist in nourishment and generation; the life of animals in sensation and movement; and the life of men in understanding and acting according to reason. Wherefore also in men the life of every man would seem to be that wherein he delights most, and on which he is most intent; thus especially, as Aristotle remarks, does he wish to associate with his friends.
>
> Accordingly since certain men are especially intent on the contemplation of truth, while others are especially intent on external actions, it follows that man's life is fittingly divided into active and contemplative. (*S.T.* II, II, Q. 179, art. 1, c.)[3]

This means that life, thus understood, is determined by what is specific and preponderant in the inmost tendencies of a human being. St. Thomas uses in turn the verbs *inclinare, intendere* (to tend towards, to direct or apply oneself to), and the substantive *studium*[4] (occupation, zeal, good will, manner of seeing). It is a question, then, of a polarizing tendency of what is specific in the human being (that is, his spirit, his intelligence and will), of where he finds his greatest joy (*id quo maxime delectatur*) and what he desires to have in common with his friends, and finally of the preponderant end or aim of his life. (*S.T.* II. II, Q. 181, art. 1, c.) In this perspective man can have only two preponderant ends[5] which follow from the two possible modalities of his intelligence: the end of intellectual knowledge can be either the knowledge of truth for itself, or exterior activity — to know or to act.

When a life is, as it were, polarized by the noble passion for knowing, it should be called contemplative. The scholar, exclusively or principally orientated toward research, leads a contemplative life, still more so the philosopher, and

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THIS ARTICLE FIRST appeared in *La Vie Spirituelle*, Paris, of which the author, A. Ple, O.P., is the editor. It is reprinted from *Sister Formation Bulletin* (The Official Publication of the Sister Formation Conference, N.C.E.A., Vol. III, No. 2, Marycrest College, Davenport, Iowa), with the kind permission of Sister Mary Emil, I.H.M., editor. The translation is by Sister Jerome Keeler, O.S.B., Donnelly College.

most of all the person who devotes his whole life to the search for and contemplation of divine truth known by reason and penetrated in its mystery and intimacy by the theological virtues. On the other hand, he who places his greatest joy in exterior action, gives it his preference and considers it his preponderant end, leads an active life. Faithful to the tradition of the Fathers of the Church as well as to the teaching of Aristotle, St. Thomas calls exterior acts not only those of social, political, family, or professional life, but also those of the moral virtues. (*S. T.* II. II, Q. 181, art. 1, c.)

Certainly contemplative life is not incompatible with some exterior activity, both professional and moral, but in such a life these actions are directed primarily to contemplation. They are reduced to the strictly necessary, and the moral life is practiced with a view to preparation for contemplation. (*S. T.* II. II, Q. 181, art. 1, ad 3) We act in order to gaze on God. On the other hand, the active life cannot do without a minimum of knowledge, but in this case we gaze on God in order to act for Him.

Distinction Derived from Our End

It is now clear that this distinction between the two lives, contemplative and active, is derived from the preponderance of our inclination, from our joy, our will, in a word, from our end. No intermediate way is possible[6] for we cannot have at the same time two preponderant ends. In the final analysis it is either contemplation or action which polarizes a human life. It can happen, however, that there is an equal or alternating distribution in these two finalities, as St. Augustine has already pointed out (*De Civitate Dei,* Book XIX, chap. 2), but to speak in this case of a third mode of life is to employ a phenomenological or descriptive classification, rather than that of the "lives" (III *Sentences,* 35, Q. 1, art. 1, ad 5) in the sense that the moralist gives to the word, because such a mixed life is not orientated in a stable manner toward a unique end. It lacks structure and unity.

The scholar whose deepest "passion" is the knowledge and discovery of truth leads a contemplative life. But if his passion is teaching, he is a professor, and he leads an active life. Sooner or later a distinction arises in a man's life between the notion of scholar and professor. Since St. Thomas, however, the usage has been established of speaking of the "mixed life," an idea which often seems to express awkwardly a truly Christian reality, and one which interests us particularly in this present study. Many spiritual authors, in fact, appear hampered in their effort to maintain on the one hand, the incontestable principle of the primary dignity of the contemplative life (*S. T.* II. II, Q. 182, art. 1) and on the other hand, the necessity and nobility of the apostolate. It is an undeniable fact that the contemplative life cannot be orientated toward another end which is superior to it. How then shall we allocate apostolic action to its proper place, and give it the eminent position that befits it?

Active Life More Useful

We know the answer of St. Thomas: the active life, inasmuch as it is directed toward the common good and the salvation of one's neighbor, is more useful than the contemplative life, because the good of a single man is ordered to the good of all (III *Sentences,* 34, Q. 1, art. 4, sol. 1). The active life, consecrated to preaching and teaching divine realities which one has contemplated, is more perfect than the simple contemplative life. Christ Himself led such a life (*S. T.* III, Q. 40, art. 1, ad 2); likewise, bishops ought to unite in a superior synthesis the contemplative and active life.[7]

Here we have apparently bypassed the antinomic division of the two lives, according to a principle which is not easy to deduce. To work it out, however, let us begin by measuring the value and significance of this distinction of the human lives that a man can live. This distinction is not a revealed fact; it comes from the Greeks.[8] That does not mean to imply that it is false or limited. Like the remark of St. Thomas himself at the end of the article which we have just cited, it is an admitted fact: "There are men who . . ." (*S. T.* II. II, Q. 179, art. 1, c.) It is a fact that there are some men who, whether by physio-psychological[9] disposition, or through the influence of race or culture,[10] or by attraction of mind or deliberate choice, orient all their life toward a given primacy, either of contemplation or of action. This observation is established with certitude by psychology, sociology, ethnology, the history of civilizations and of comparative religions.

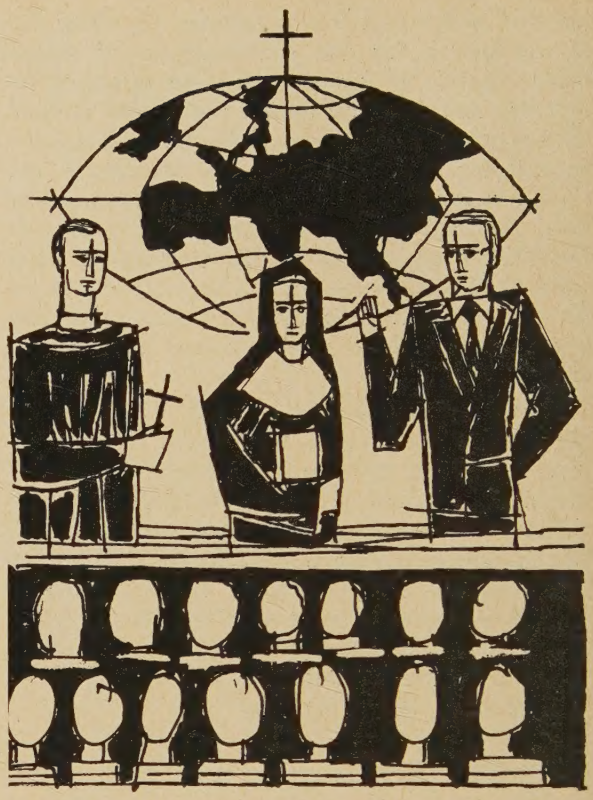
Greek by birth, this notion of the two lives corresponds to a reality, and it has been "baptized" and purified by the tradition of the Church. Far from rejecting it, then, we believe it well founded and enlightening. We suggest

only that we do not seek from it more than it can give and that this higher synthesis which unites the two lives, contemplative and active, ought to be sought outside this treatise. In fact, the "Treatise on the Two Lives" is not the "Treatise on Christian Perfection"; the latter is studied in the entire *Summa Theologica* (and not only in the Questions in II. II where the two kinds of lives are studied); besides, Christian perfection has only one principle and one criterion: charity (*S.T.* II. II, Q. 183, art. 3, ad 2), and the states of perfection are characterized by a free and public obligation to tend to perfection. (*S.T.* II. II, Q. 184, art. 4, c.)

To know if and how apostolic action is sanctifying, we must, then, enlarge our horizon and extend our research to the whole *Summa*, especially to the "Treatise on the States of Perfection" and to that of the "States." Let us recall, if need be, that St. Thomas distinguishes two states of perfection: that of bishops and that of religious. The state of perfection of a bishop consists in this, that a man for the love of God binds himself to work for the salvation of his neighbor. (*S.T.* II. II, Q. 185, art. 4, c.) This state, as we have pointed out, rightly embraces both the active and the contemplative life. It is evident that in our days, since priests are actually consecrated to the salvation of souls in a manner much deeper and more stable than in the thirteenth century, they participate more nearly in the state of episcopal perfection. In the measure of their public and more or less total consecration to the apostolate of the Church, religious men and women vowed to the apostolate, as well as lay people devoted to Catholic action, also participate in it.

State of Perfection

The state of perfection for religious consists in this — that man "binds himself by a vow to refrain from worldly affairs which he might lawfully use, in order more freely to give himself to God." (*S.T.* II. II, Q. 184, art. 5, c.) Not that he is perfect from the beginning; he promises publicly to tend toward the perfection of charity and to use the means which the religious state offers him. (*S.T.* II. II, Q. 184, art. 5, ad 2) Thus the apostle is in a state of perfection, that is to say of charity, or at least he participates in this state in the measure in which he is an apostle officially and publicly designated and consecrated to this work. Might it not be in studying these states of perfection and charity itself that we would find the soul of



this higher synthesis which permits the apostle to lead the active and contemplative life at the same time and to sanctify himself by and in his apostolate?

We believe with St. Thomas, who faithfully echoes patristic tradition, that the apostle who has entered the state of perfection ought to lead a life both contemplative and active:

> Not only does the active life concern prelates, they should also excel in the contemplative life: hence St. Gregory says: "A prelate should be foremost in action, more uplifted than others in contemplation." (*S.T.* II. II, Q. 182, art. 1, ad 1)

We have the example of our Lord Himself, "apostle and high priest" (Heb. 3:1) and also of the Twelve who said in the community of Jerusalem: "It is not desirable that we should forsake the Word of God and serve at tables. . . . But we will devote ourselves to prayer and the ministry of the Word" (Acts 6:2-4). How can such a unity between contemplation and action be accomplished if not by charity, the soul and bond of perfection?

The distinction between the two lives is based, as we have seen, on a natural idea, which in the Christian is transcended little by little by the exigencies of charity. Charity, in fact, gives to

the life of the Christian a new predominating attraction, a motivation, a joy, an end, which comes from the love of God. In the measure that charity increases, the adopted son of God is eager to do the will of God who loves him and whom he loves. Whether he gazes on God or acts becomes relatively indifferent to him. He overcomes his preferences and his natural dispositions by the primacy that he gives to the love of God and to his increasing desire to do His will. He seeks first the glory of God, and since the love of God is inseparable from the love of neighbor and these two loves increase equally, the salvation of his neighbor becomes with the love of God and the desire for His glory, the predominating end of his life.

Active Can Be More Meritorious

This is why a life of activity can be more meritorious than the contemplative life, and St. Thomas states the conditions very precisely:

> It may happen that one man merits more by the works of the active life than another by the works of the contemplative life. For instance through excess of Divine love a man may now and then suffer separation from the sweetness of Divine contemplation for the time being, that God's will may be done and for His glory's sake. Thus the Apostle says (Rom. 9:3): "I wished myself anathema from Christ, for my brethren"; which words Chrysostom expounds as follows (*De Compunct.* 1, 7): "His mind was so steeped in the love of Christ that, although he desired above all to be with Christ, he despised even this, because thus he pleased Christ.[11]

When he arrives at this degree of charity, presupposed by the state of perfection on which he has entered, the apostle is fully faithful to his vocation, and the contemplative and active life are united in him. He has, so to speak, transcended the antinomy of the two predominating ends of every natural human life. Charity has given him a higher end in which the riches of contemplation and action are harmonized. Certainly there remains in him his predominating disposition for action or contemplation and his aptitude for one or the other life, and the progress of his charity in no way obliges him to change his state. But if he is sent out by Christ and the Church he becomes an apostle, and he is thereby invited to rise above his personal attractions. If he is a contemplative (to go back to the example of St. Thomas), he renounces the joy and peace of his contemplation to do the will of God who is sending him out to action. He cannot do this without great charity.

In proposing this solution, we are aware of following in the way indicated by Passerini, and even of going further. For this commentator of St. Thomas, indeed, the mixed life is possible only through the unity that charity gives it. Such a life, he says, includes the works of contemplation and of action, not as two different ends, but as one single end. This unique end of the mixed life is for him contemplation bearing fruit exteriorly and interiorly, its end being progress in contemplation in the apostle himself and in the men to whom he is sent. The apostle seeks contemplation not only for himself but also for his neighbor. Such an extension of his end is the fruit of fraternal charity.[12] Can we not go further in this matter and think that the dominating end of his life is not only contemplation for himself and others, contemplation which "conducts directly and principally to charity"[13] but the very object of charity itself, God and neighbor, divine goodness and beatitude?

Before pressing this hypothesis further, we would like to support it by what St. Thomas says of apostolic grace and work. In his *Commentary on the Sentences,* studying the visible and invisible mission of the Holy Spirit, he asks the question whether a visible mission was given to the patriarchs of the Old Testament. His answer appears to throw some light indirectly on the problem which we are studying. This is what he says:

> Just as in the invisible mission of the Holy Spirit, it is the plenitude of divine love that grace pours out into the soul, and as, by the effect of this grace, he to whom the mission is given receives an experimental knowledge of this divine Person, so in the invisible mission, we notice another degree of out-pouring, inasmuch as the interior grace, on account of its plenitude, flows out in visible manifestation by which the inhabitation of the divine Person becomes manifest not only to the one who is given the mission, but also to others.
>
> Hence, it appears that two things concur in the visible mission: that there be a plenitude of grace in those who receive the mission, and that this plenitude be turned toward others in such a manner that grace in its superabundance flows out on others, so that this manifestation of interior grace is not only for the one who has it but also for others.
>
> That is why the mission (of the Holy Spirit) to Christ in the first place, then to the apostles, was of a visible nature, because through them grace abounded, inasmuch as the Church was planted by them. (I *Sent.* 16, Q. 1, art. 2, c.)

Fruit of Contemplation

Although this article treats only of the visible mission of the Holy Spirit to the apostles, it does not seem out of place to apply the principle, *mutatis mutandis,* to the sending of the apostle

into the world. In him who has received this mission of "planting the Church by the doctrine and administration of the sacraments" (I *Sent.* 16, Q. 1, art. 2, ad 4), the grace received is rich with an intimate experience of God, which is the fruit of the contemplative life, and manifests it to others, which is the end of the apostolate.

Thus the apostolic mission is accompanied by a particular grace whose fecundity extends from the apostle to those to whom he is sent. Those who are not charged with planting the Church through doctrine and the sacraments do not need this apostolic grace. This does not mean to imply that they are called to an inferior holiness,[14] nor that the members of Christ who have not received a "ministry" would receive graces which would render them incapable of love of neighbor nor of apostolic fecundity. It simply means that they receive a grace which is by nature "contemplative" and directly ordained to fructify, in an intimate and personal experience of the mysteries of God, without direct reference to other men. It means finally that the apostle receives a grace which gives him a divine experience destined at the same time to bear fruit in himself and in others, a grace which permits him to plant the Church. "For God, who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of the glory of God, shining on the face of Christ Jesus" (2 Cor. 4:6).

We find here the same unity and the same bond of perfection in the apostle which we have already recognized in charity. Besides, is not charity the supreme act of grace? It appears to us legitimate to conclude that apostolic grace and charity permit us to get away from the antinomy of the contemplative life-active life in harmonizing them by a transcending end. It is by charity that the apostle attains at the same time unity in his life and sanctity.

A Theological Organism

As a matter of fact, it is a question not only of charity but of what we might call the theological organism: the three virtues of faith, hope, and charity, and the seven gifts of the Holy Spirit. This theological ensemble becomes one in charity, for the gifts are at the service of the virtues, and faith and hope are rendered living and sanctifying by charity (as also the infused moral virtues). It is the whole dynamism of grace, of the virtues, and of the gifts which is the source of Christian perfection. The apostle is no exception to this rule. He finds unity and sanctity of life in the exercise of the theological virtues and the gifts of the Holy Spirit. Faith, hope, and charity are called theological virtues because they have God as their direct object. They "touch" God. It is in exercising them *(in actu secundo)* that the Christian and especially the apostle, touches God, is united to Him, is sanctified by Him.

Love of Neighbor Is Theological

These theological virtues are exercised not only in the act of contemplation of God. The love of neighbor is also theological. To love and serve one's neighbor is to love and serve God. "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (Matt. 25:40). Through revelation God comes to us and gives us access to Him by means of "signs" that St. Paul and tradition call "mysteries,"[15] so that "knowing God visibly, we may thereby be raised to the love of things unseen" (Preface of Christmas). "He who sees me sees also the Father" (John 14:9), an echo of which comes down to us as a prolongation of the mystery of the Incarnation, in this phrase that Clement of Alexandria and Tertullian attribute to our Lord Himself: "You have seen your brother, you have seen your God."[16]

If it is true that mystical experience is never given to us except through the "mysteries," and if our neighbor is also a "mystery,"[17] apostolic activity, inasmuch as our neighbor is loved with theological charity, touches God. In this way it is rich with a promising experience that must be called mystical. The apostle, by means of his mission and of the special grace that he receives, is then invited to see God in the service of his neighbor and thereby sanctify himself.

Service, an Exercise of Theological Life

This service of the neighbor, therefore, is not necessarily for the apostle a threat to his interior life. It can be such, indeed, but it is also an exercise of the theological life. It is God whom he loves in his neighbor and he lives this mystery which unites him to God. Thus contemplation and action are harmonized in the apostle. He loves his neighbor not only through a sense of duty, but through seeing God in him. "*In actione contemplativus,*" Nadal used to say. An authentic act of theological charity cannot in fact be conceived without this "contemplative" love of one's neighbor that faith gives. Only this penetration with the eye of faith permits

us to love our neighbor as God loves him and to meet him in the secret depths where God calls him to Himself. If our service of our neighbor is not for us a "mystery of God," it is because we do not love him through charity. Thus understood, apostolic activity appears to be contemplative in nature. It cannot be conceived without seeing God in the object itself and at the same time that we are performing the activity. To contemplate and to do are now one act. In the measure that charity and its divine object becomes the preponderant end of a life, choice need not be made between contemplation and action. The act of charity toward the neighbor integrates them into a superior unity.

To arrive at such a unity of contemplation and action in the service of our neighbor, one must be able to exercise a charity which is truly theological. Here we find in its true place the fundamental role of prayer in the life of the apostle. Love of neighbor is love of God. To love one's neighbor thus, we must first love God. To love one's neighbor where God calls him, we must first have heard the call of God.

Contemplation and Apostolic Activity

Taken out of its context, the phrase of Nadal, *in actione contemplativus,* would be misleading. That of St. Thomas appears preferable: *contemplari et contemplata aliis tradere* (*S.T.* II. II, Q. 188, art. 6, c.) on condition, however, that it is understood properly. It seems, in fact, necessary that there be in the life of the apostle one time especially consecrated to contemplation and another to apostolic activity. That does not mean that these two times must be heterogeneous to one another, and here we go further than Passerini. We believe, in fact, that the mixed life finds its unity not only in contemplation which becomes exteriorized in action, nor even in contemplation which is set as the end of action, but also in contemplation practiced in action itself. Apostolic activity, if it is animated by authentic, charity, does not succeed without the gaze of faith and without a certain kind of contemplation. Contemplation is always given to us through the "mysteries," whether these be the mysteries of the contemplative life which are the graces of prayer,[18] or the mysteries of the apostolic life which are the sacraments, the neighbor, etc.

From another standpoint, charity, which is one in its virtuous dynamism and its formal object, has two "material"[19] objects. Hence the necessity of consecrating different times to the love of these two material objects, and hence also the complementary harmony of the two times when the same virtue and the same love of a unique formal object are exercised.

Contemplation and Action Participate in Each Other

In an apostolic life, contemplation and action, although practiced without doubt at different times, participate in each other, so that contemplation is apostolic and the apostolate is contemplative. Thus they grow in a reciprocal manner and in an increasing synthesis. The growth of charity unifies more and more these two moments in the life of the apostle: contemplation and action penetrate each other more and more. That is why it appears to us awkward to write that it is prayer which is the soul of the apostolate. The soul is charity. It alone, on account of the privileged end that it gives the life of the apostle, permits him to bypass the alternative of a contemplative or an active life; it alone forms the unity and sanctity of his entire life.

Christian perfection is the fruit of charity. It is in exercising charity in his whole life that the apostle can be sanctified by God. It is not only a question for him of being faithful to his prayer during one half-hour in the morning, then of rectifying his intention and beginning his activity, nor even of making an effort at vigilance and prayer during his actions. All this is good, but what is better still is to exercise fully his theological organism in the very midst and in the very moment of his action, so that the gaze of his faith, the confidence of his hope, and the love of his charity will give a soul to the activity that he is exercising.

For instance, when the priest baptizes, he is invited to pour out his faith, hope, and love into the words and gestures of the sacrament and of the entire ceremony. The grace of God which he communicates will be so much the more evident and fruitful for the attending people as he manifests its riches in his life. If he addresses himself to God at the same time as to the baptized, he touches God and brings Him close to those who hear and see him. The grace of baptism is not for him, but the more thorough his knowledge of it, the better he communicates it. Certainly the effect of the sacrament does not depend essentially on the sanctity of the minister. But even in the sacramental act the minister is also the witness of God, and the effulgence

of his sanctity aids the faithful to receive more fully the graces of the sacrament.

The Apostle Is Like a Sacrament

In brief, the apostle by all his activity, sacerdotal or not, is himself like "a sacrament," a mystery of the grace of God which he transmits and manifests. Through him this grace is offered to others. Does not St. Paul speak of the charity [passed] from us to you (2 Cor. 8:7)? The apostle is, as it were, contagious of the charity that he has received. The greater it is in him, and in the act of the ministry, the better he communicates it to others. Thus, the grace of the apostle is developed in a two-fold manner, interiorly and exteriorly. It is at the same time intimate and public, and these two characteristics, apparently opposed, increase as their fundamental unity increases. We find here again (and why should this surprise us?) this growing duality and unity which belong to charity. In short, in the measure in which the apostle exercises his charity and his entire theological life in his activity, the latter becomes more fully fruitful both for himself and for others.

To attain this end, he must engage in each of the activities of his apostolate, not only all his charity, but also his faith which works through charity (Gal. 5:6), the vision of faith which enlightens charity in giving it its object. The object which charity leads us to love, God and our neighbor, is accessible to us only through faith. Seeing God and loving Him are indeed, in the plane of essences, two distinct activities, but they are one in the subject who knows and loves. The more the subject approaches his perfection, the more these two activities tend to fuse into one single act, in the analogy of God whose unity and simplicity are such that in Him knowledge and love are not really distinguishable. As the end of this holiness, we might speak of the "theological act," that is to say, of an act of charity where are found vitally integrated and active faith, hope, the gifts of the Holy Spirit, and the moral virtues. Such a supreme act of charity is not attained without the vision of faith strengthened by the gifts of the Holy Spirit.

Theological Vision Is Directed

This theological vision of the apostle is at the same time directed to the object of his mission and his character of messenger. He knows himself to be an "angel of God," (Gal. 4:14), an "instrument of God," (2 Cor. 4:7) a model to imitate.[20] It is through him that God gives life or death:

> Thanks be to God who always leads us in triumph in Christ Jesus, manifesting through us the odor of his knowledge in every place. For we are the fragrance of Christ for God, alike as regards those who are saved and those who are lost; to these an odor that leads to death, but to those an odor that leads to life (2 Cor. 2:14-16).

In the measure in which the apostle sees himself under the eye of God, acting in the mystery of God,[21] he is united to God in his activity, which is then fully theological. It makes him touch God. St. Paul adds immediately after the passage that we have just cited: "And for such offices, who is sufficient?" (2 Cor. 2:17) The apostle knows well that salvation comes only from God. If he is enlightened by faith, he finds in his ministry itself, at the very instant when he is exercising it, the grace of humility and of interior poverty which is at the very center of his vocation; it sharpens in him his sense of God and his virtue of religion; and thus his theological and moral life is purified and grows through his activity.

Every Apostle Is a Messenger

This is eminently true of all those who have entered the episcopal state of perfection, but also of all the members of the sacerdotal hierarchy who participate, each of them according to his office, in the royal, sacerdotal, and prophetic powers of Christ and the Church. This is also true, proportionately, of all religious and militant laymen in the measure in which their activity is the exercise of a mission which they have received from the Church. Every apostle is a messenger. To act in this perspective is for him a source of union with God. The apostle is sanctified in realizing this mission more and more deeply, and he knows himself filled with the power and mercy of God, from which he draws the dynamism of his hope and his zeal. He lives in the poverty and joy of St. John the Baptist:

> The friend of the bridegroom, who stands and hears him, rejoices exceedingly at the voice of the bridegroom. This my joy, therefore, is made full. He must increase, but I must decrease (John 3:29-30).

The apostolate thus lived is not only sanctified by prayer. It is sanctifying. It is so truly by its very essence and by an interior exigency which the apostle cannot escape if he is faithful to his vocation of missionary. Moreover, he is sent to men, pagan and Christians, sinners and just. He must see them with the eyes of faith.

In his very activity he must contemplate the marvelous "economy of salvation," the gift of grace to all humanity, the mystery of the Catholic and apostolic Church, which it is his mission to found and to make increase. It is with this immense perspective that he must light up his activity, be it limited to the smallest of parishes, even to one single soul.

Enlightened by such a faith, he looks upon those to whom he is sent, welcomes them and loves them. His theological act as an apostle has God and his neighbor for its object, and that not only by reason of his charity but also of his hope. It is true that theological hope refers primarily to the good of the subject and not to that of another. But animated by charity, theological hope may also be concerned with others:

> If we presuppose the union of love with another, a man can hope for and desire something for another man, as for himself; and, accordingly, he can hope for another's eternal life, inasmuch as he is united to him by love, and just at it is the same virtue of charity whereby a man loves God, himself, and his neighbor, so too it is the same virtue of hope, whereby a man hopes for himself and for another. (*S. T.* II. II, Q. 17, art. 3, c.)

Thus the apostle exercises his theological hope not only in what concerns himself, but likewise in what concerns others to whom he is sent. He hopes for others, and doing this, he exercises an activity authentically theological by reason of his faith and his charity, and also of his hope. The apostle then is called upon to sanctify himself by and in his activity; for it suffices him to exercise his theological life with regard to those to whom he is sent at the same time with regard to himself as messenger. In a word, the progress of the sanctity of the apostle is that of his charity exercised in the apostolate.

Apostolic Activity Is Sanctifying

This apostolic activity is not only the overflow and the fruit of contemplation; it is also in itself sanctifying and a source of enrichment for prayer, at least inasmuch as that activity is animated in its exercise by charity. Love of neighbor is only the second commandment, but it can contribute to nourishing the first one, even to awakening it, as St. Augustine says:

> The love of God is first commanded; but by beginning with the second, one comes to the first. If you do not love your neighbor whom you see, how can you love God whom you do not see?

In loving his brethren — to whom he is sent by God — the apostle, by carrying out his ministry, grows in charity and returns to prayer in secret with a greater love of God. Charity is one; it grows both by acts of love of God and of neighbor.

It would be fitting to take up here the well-known laws of the progress of charity and to apply them to the particular case of the apostle. But for that a longer treatise than can be undertaken here would be necessary. Let it suffice for the moment to recall that charity comes from God in His initial gift, and also in each stage of its increase. It is then from God alone that the apostle can hope for an increase of charity, although he may be able to prepare for it and merit it by the intensity of acts of charity which are already in his power.[22]

Charity Gives Focus to Activity

It is this principle which focuses and gives meaning to the different activities of the apostle; his life of prayer (in which among other things he is invited to ask of God a greater charity for himself and for others, and in which he cultivates his admiration and worship for the bounty of God, as well as his intimacy with Him) and his ministry (which must become more and more an activity of a theological nature, where charity exercises its animating empire). In this animation, as it becomes more and more total, the progress of charity and of Christian perfection resides. For charity does not grow by extending to new objects. As soon as a man has charity, he loves God and his neighbor, he loves all men known and unknown. If he makes the acquaintance of a new neighbor, he only exercises in his regard a love which he already had. Charity cannot make any substantial progress in this direction. It does not depend on the number of men that one loves. A recluse without contact with men can have more fraternal charity than the pastor of a parish of 100,000 souls.

Charity can progress only by extending to all the acts of a Christian. It must give its soul to each of his acts, give them a divine object. The most ordinary daily act is more than an act of justice, fortitude, temperance, or prudence; charity makes of it an act of love of God and of the neighbor, and by means of it spreads out the riches of faith, hope, and the gifts of the Holy Spirit. This extension to all our acts of the moving power of charity renders them perfect and sanctifying.[23] It puts a seal on the intimate unity of our life and also unites us to God, in this giving us a likeness to the Holy Spirit. "This is what God does when He increases char-

ity, that is, He makes it to have a greater hold on the soul, and the likeness of the Holy Ghost to be more perfectly participated by the soul" (*S.T.* II. II, Q. 24, art. 5, ad 3).

Sanctification from Prayer and Acts of Charity

The sanctification of the apostle is, then, the fruit of his prayer and of the exercise of his charity in his apostolic activity. It is equally the fruit of the sacrament of the Holy Eucharist, whose particular grace is precisely the augmentation of the fraternal and communitarian charity of the body of the Church. Hence the exceptional importance of the Mass in the sanctification of the apostle, especially if he is a priest, on condition again that he exercises his entire theological life in offering it.

It would also be fitting to develop here all the graces of sanctification which enrich the common life led by most apostles: common life of religious, common life of groups of priests, communities which are or could become parishes, a pooling of resources by active lay apostles outside the home and within it. In exercising fraternal charity here the apostle touches God and thereby has the chance to merit a new gift from Him.

To conclude this too rapid enumeration, we would like to mention another factor of apostolic sanctification, the matter of purifications. In the light of the great saints of Carmel, the stages of the sanctity of contemplatives have been pointed out, and we know according to what general laws we proceed through what are called the active and passive purifications. Faith, hope and charity must be purified by the efforts of asceticism and the direct intervention of God through the "dark nights." This doctrine so precisely explained concerns contemplatives.

Apostle Is "Purified' in His Ministry

The apostolic life also has its purifications of the apostle come to him not only from his life of prayer and contemplation but also from his ministry. It is incontestable that the exercise of the apostolaté invites the apostle to successive purifications. There are active purifications that he imposes upon himself by his efforts at humility and detachment, efforts of faith which make him see his activity under divine life, etc. There are also passive purifications that God sends or permits, notably contradictions and failures. How many trials come not only from the resistance of man to grace, but also from misunderstandings of confreres, even of superiors. Think of those founders of congregations of the nineteenth century, from St. Michael Garricoits to Blessed Theresa Couderc, who saw their work, the work of God, apparently compromised, or who saw themselves relegated to the most subordinate posts by the will of those who were then their superiors.

These purifications are true imitations of Christ accomplishing his mission by the failure of the Cross.[24] They are never wanting in the life of an apostle; one would wish that they might be studied, so that we might draw from them some laws of sanctification proper to the apostle. Knowing better the nature of the trials which await them, apostles would be able more easily to discover the grace that God offers them through these contradictions and failures. Thus they would be enabled to avoid discouragement or despair, bitterness or revolt, apathy or refuge in a "personal" apostolate. They would understand better that, while legitimately desiring the success of the work which is confided to them and doing it their best, the definite criteria of the value of their action is not in visible and public success, but in their fidelity to their mission: "Let a man so account us, as servants of Christ and stewards of the mysteries of God. Now here it is required in stewards that a man be found trustworthy" (1 Cor. 4:1-3).

Such purifications come from the apostolate, from apostolic activity. From this point of view also, and perhaps especially, the apostolate is a school of sanctity.

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[1] Dom Chautard, *L'ame de tout apostolat*, Part II (14 ed., 1934), p. 96.

[2] Cf. *La Vie Spirituelle*, February, 1948, "Apostolat et saintete"; November, 1948, "Sanctification de l'apotre" and several articles of *La Vie Spirituelle*, especially July, 1953, October, 1953.

[3] The movement which is spoken of here is not limited to spatial movement; every evolutive change, every passage from power to act is included.

[4] Cf. *S.T.* II. II, Q. 179, art. 2, ad 1; 181, 1c, etc.

[5] St. Thomas speaks here as a moralist; he is interested only in the morally good options of human life. He does not include in this classification what the Greeks call "the voluptuous life," which has as end corporal pleasure, and is more bestial than human (*S.T.* II. II, Q. 2, ad 1).

[6] Cf. *S.T.* II. II, Q. 181, art. 1, ad 3 and Q. 181, art. 2, ad 3.

[7] *S.T.* II. II, Q. 182, art. 1, ad 1. Cf. Cajetan: "Opus mistum, quod est proprium prælatis, scilicet contemplari et agere, perfectius est quam opus contemplativum et quam opus activum. Unde et Dominus non dixit de Maria quod optimum sibi elegit, sed quod elegit sibi optimam partem. Melior est enim pars contemplativa quam activa: utraque tamen parte melius est ipsum totum, quod proprium

(Continued on page 32)

Editorial

Vincent J. Giese

THE editors are pleased to present this special issue of *Apostolic Perspectives* in preparation for the Second World Congress of the Lay Apostolate, which will be held in Rome this October. Except for two lead articles, which deal with the role of the school in apostolic formation and with the apostolic formation of the religious, our current issue is a briefing on the forthcoming World Congress.

Although the United States failed to make as extensive preparations for the Congress as other nations, it is our hope that this issue will stimulate some thinking along the lines which the deliberations in Rome will follow. We are happy to present three formal reports, prepared by the Confraternity of Christian Doctrine, on the respective roles of the parish, the family and the school and youth groups in the formation of lay apostles. These reports, plus study sessions of both the National Council of Catholic Men and the National Council of Catholic Women, constitute the preparations made in this country.

Other nations, such as the Latin-American countries, Asiatic countries, Africa and Belgium, held congresses the past several years in preparation for the World Congress. Regrettably, this was not done in the United States. How effective American participation in the Congress will be remains to be seen.

Vittorino Veronese, secretary general of the Permanent Committee for International Congresses for the Apostolate of the Laity, has underlined three fundamental characteristics that will dominate in the Second World Congress. They are preparation, concept and broadness of scope.

Explaining the first characteristic, Mr. Veronese said that although the First World Congress was well prepared, it lacked the ex-

tensive preparations and studies on a world scale that will go into the October Congress. On the second characteristic, he said the Second Congress should contribute to clarifying conceptions of the nature and methods used by the various lay apostolate movements as well as their relations with the hierarchy.

Having prepared our readers for the World Congress with this issue of *Apostolic Perspectives,* we promise a full firsthand and personal report on the Congress in our next issue. It has been the privilege of the editor to have been named as a delegate to the Congress by the Confraternity of Christian Doctrine from the Archdiocese of Chicago.

Meanwhile, might we suggest that our readers study the reports given now and that they call together some small group discussions this fall on the themes of the Congress as outlined in this issue. It is still not too late for American Catholics to enter into the spirit of the Congress by thinking about and praying over the theme of the Congress: "The Laity in the Crisis of the Modern World: Responsibilities and Formation."

We are at a point in the United States where organization of the lay apostolate is no longer the basic problem. Little doubt or suspicion of the lay apostolate remains in current thought or opinion. These battles have been won. What we must talk about now is the fundamental question of formation of lay apostles. What is the role of the family, the parish, the school and youth movements in the formation of lay apostles? What do we mean by formation? Where and how do we achieve it? We pray that the World Congress will give us light on these questions.

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A Quarterly Devoted to the Apostolate of the Church

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BUSINESS AND SUBSCRIPTION OFFICE	Box 181 Notre Dame, Indiana

With Ecclesiastical Approbation

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Subscription Prices. Domestic and foreign, $2.00 for one year; $3.50 for two years; $5.00 for three years. Business and subscription office, Box 181, Notre Dame, Indiana.

Indexed selectively in the *Catholic Periodical Index.*

Formation of Lay Apostles

I. The Role of the School and of Youth Groups in Basic Formation for the Apostolate

INTRODUCTION TO THE QUESTIONNAIRE

THE word "school" in the United States of America must be interpreted in the following three senses:

A. The Catholic School on the elementary, secondary, and college levels, eminently equipped to train students on the spiritual plane in addition to the natural. This type of school certainly contains the necessary elements required for planting and nourishing the seeds of the Catholic lay apostolate. The average teacher in such schools does an outstanding job in secular and religious instruction. The whole idea of the lay apostolate represents a third dimension and becomes a matter of teacher training and indoctrination.

B. The Public School on the elementary, secondary, and college levels, admirably equipped for training students only on the natural plane. The atmosphere of these schools can be best described as non-religious, but certainly not anti-religious. The aim is toward that type of natural character formation which makes a pupil a worthy member of the community. Our original Christian heritage is still happily under the surface and has a direct bearing on character formation. There is no reason why Catholic students in the public schools cannot be encouraged by outside spiritual means (the Catholic home, parish youth group, and CCD classes) towards the lay apostolate.

C. The CCD School of Religion, elementary and high school, designed to give Catholic students who attend public schools as much as possible of the spiritual benefits obtainable in the Catholic schools. The CCD School of Religion makes this attempt to supply the missing spiritual and supernatural elements. But the priests and laymen in these schools recognize definite handicaps in attaining their aims: that many of the public school students never or very irregularly attend available classes; that time is very limited, usually twenty-five to thirty hours a year; and that teachers trained in doctrine and teaching methods are in insufficient numbers. The CCD itself, recognizing fully this last problem, is prepared to train an ever-increasing number of instructors for its Schools of Religion. Catholic teachers of public schools in every community are pre-eminently suited to this form of apostolate and should be enlisted wherever possible.

I. Preliminary Inquiry — The extent to which the school today is equipped to train young people for an apostolic Christianity.

Neither the Catholic nor Public School is fully equipped to train its students for apostolic action. The basic role of each type is *education* rather than *formation.*

The public school endeavors to instruct the child in the prescribed subjects of its curriculum and does try to improve the code of life for the child as he comes from the home, but only as this can be done by suggestion as occasions

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The following three reports were drawn up by the U.S. Confraternity of Christian Doctrine, at the request of the Permanent Committee in Rome, for presentation at the II World Lay Congress. Three groups of Lay Committee members compiled the reports on specific questions from preliminary questionnaires.

arise. States and localities differ in allowing some scope as to how much teaching of moral and spiritual values may be injected into the curriculum, some requiring Bible reading in assemblies of students, others forbidding God's name being mentioned.

All good teachers seize every opportunity in their classrooms to inculcate the natural virtues of character, leadership, courage, kindness, and scholarship. To this the Catholic teacher can add extra-curricular apostolic work through CCD channels, while at all times be influencing pupils immeasurably by the example of a good Catholic personal life. Any apostolic influence a student might exert upon his school environment would be limited to personal actions among his fellow students. Institutional reforms that can be brought by adolescents on school policy, curriculum, rules, or administration are necessarily few and restricted. The home and the Church must take the responsibility for such students' spiritual formation, both for the salvation of his own soul and for preparing him to help others.

The Catholic School must necessarily expect the role of the teacher to be one of instructing competently in the usual subjects but does allow regular religious classes to have an integral place in its daily program. However, emphasis is upon the saving of one's own soul with far less thought to spreading the Faith. In localities where the Faith is strong, there is felt little need to spread it; in places where it is the "minority" belief, there is timidity about showing apostolic zeal. Students who come from Catholic Schools should have the best background for quick training in CCD activities and could readily become leaders in apostolic action.

Neither type of school monopolizes the whole life of a child, young man or young woman, even with all the extra-curricular channels inviting him. The public school pupils can easily find at least two hours a week for religion classes. Oftentimes but one hour or less is provided by the parish for such catechetical instruction. Greater use of lay teachers to assist the overbusy priests could be the solution to the time problem. The Catholic school may tend to monopolize the entire life of the student more than the public school, to the unhealthy exclusion of other educational influences. Religious habits are developed, (daily Mass in the school, for instance) with the result that students become isolated from their parish church. They are more apt to fall away from Mass attendance and the Sacraments when they are uprooted from the school environment, having meanwhile lost many valuable ties with the parish and its priest.

1. The general concept of education

The concept of the general aims of education covers an area too vast for the condensed answers of this questionnaire. However, the aims of the Catholic teacher need mention briefly. Whether in the Catholic or public school the Catholic teacher should base his or her aims upon a sound, accurate, Catholic philosophy of education which takes time and effort to acquire beyond the necessary subject background and teaching methods. A complete statement of the Catholic philosophy of education requires the scope of works like the following:

A Catholic Philosophy of Education by Redder and Ryan (1955)

Philosophy of Education by E. Fitzgerald (1953)

Philosophy and Education by F. de Havre (1931)

Any Catholic teacher who would influence students toward the lay apostolate must have a basic Catholic philosophy of education, whether this be elaborate or simple. One of our great probblems is to channel these Catholic aims and objectives downward to the level of the teacher, whatever that level may be. Good teacher-pupil relationship is always desirable, but is imperative if any lasting influence is to accrue.

2. Special difficulties as regards education, arising from current social evolution

All Catholic boys and girls, together with their non-Catholic associates, are subjected to many external pressures of modern life in their hours outside their schools. Some of these are:

a. A retention of the false ideal that "Getting ahead in the world is the most important thing in life."

b. The motivation of both students and parents seeking the "badge of education" rather than the real culture.

c. Intrusion of radio and television into homes to the displacement of family cultural life.

d. The materialistic influence of newspaper, magazines, and motion pictures.

e. The transfer of education within the family to outside sources.

f. The shrinkage of family entertainment and recreation and the exchange of this for commercial substitutes.

In large urban centers the neighborhood life of the student including bad housing, crowded

apartments, too large parishes, often forces him out of his home and into Street Corner Society. Here innocently formed groups often develop into rowdy teen-age gangs in open rebellion against all symbols of authority of home, school, or community. The results are gang wars, street fights, drinking bouts, clandestine boy-girl relations, and hot-rodding. All these reflect a genuine search for something to do and some place to go and serve as outlets for restlessness and energy.

Young people who are the products and victims of such influences are apt to lack interest in school. They are usually only marking time until they reach the legal age to leave school and enter the labor market. Meanwhile they create grave problems for teachers and parents as well as for their community.

Some people feel that too much specialization demanded in the world today is creating a detrimental trend in everything, including education. We need more well-rounded individuals rather than specialists and perfectionists. In creating solid foundations in reading, writing, and arithmethic let us not fail to include Religion among those vital *R's*.

II. Preliminary Inquiry — The positive aspects of modern education and of new teaching methods for the development of personality or for social and civic formation.

The newer methods of education have at least one great advantage; they aim less at intellectual information and more at mental and moral formation. It is true that some of the extreme methods are founded on a false philosophy of life and education and in some instances could produce a Godless nation when carried to extremes. These methods are on the wane, and they are being replaced by moderate ones easily adaptable to our Catholic aims in education. As of old, the Church selects from the material world that which is highest and best and adapts this to the supernatural and spiritual life that is her goal. The important idea in all teaching is that each one taught is a living person who has a soul fashioned to the image of God. Then methods or subject matter can be directed to the end of molding a young man or woman for this world and the world to come.

III. Preliminary Inquiry — The school's aim in forming Christian men and women and the attitudes of Catholic teachers.

Catholic schools definitely aim at the formation of Christian men and women, and teachers therein constantly use Catholic principles in their classes. Many of our good Sisters and Brothers devote extra time, as well, in being Apostles to public school youth.

The Catholic teacher in a public school cannot be expected to do any direct training in the lay apostolate as this is strictly forbidden by law. The power of personal example is superior to all limitations, and in our young people the power of imitation is the greatest educational force. The Catholic teacher who proves to be a real apostle in some phase of parish life may exert greater effect than could any amount of direct precept.

There may be some percentage of Catholic teachers who do not conceive of the child as a whole — that is, having a soul as well as a body. They would emphasize conduct, development of the intellect and body, the right kind of food, air, or posture without thought for the spiritual development. Indoctrination with CCD aims could possibly alter that attitude toward a better Catholic viewpoint. How best to assist these teachers might well be a topic for study in a workshop.

BASIC TRAINING FOR THE APOSTOLATE IN THE SCHOOL

Training for the apostolate cannot be given in a public school, which at present seems to be doing a successful job of teaching children independence and responsibility toward their neighbors. The entire training then is on a natural level.

The Catholic School does much the same thing with the added impetus that a sense of responsibility and other virtues of modern life spring from an understanding of the Fatherhood of God and the Brotherhood of Man. It cultivates the all-present sense of working in the sight of God, so terms like "goodness," "kindness," and "love of neighbor" may have an everlasting meaning. Every endeavor is made to lay a firm foundation of knowledge of the Faith and every effort made to encourage students to practice what they know.

All Catholic teachers, in Catholic Schools or CCD Schools of Religion, admit that like the Apostles of old they face the real problem of "How can Catholics be trained so as to *live* their faith"? Progress in this direction is difficult to estimate or measure. However, there have been definite steps in the training of the individual

that seem to work and achieve results in at least some cases. *First*, facts have to be taught, explanations given, certain definitions and meanings committed to memory. The success of such learning can be easily measured, and sometimes neither pupil nor teacher rises above this level. In order to really "know God," the *second* step in his advancement, the pupil must be brought to a point where his judgment and reasoning power supplement his factual information. The results of such teaching are in part evident.

The *third* step in the learning process brings the student to direct his powers of body and soul — his feelings, emotions, imagination, etc. — toward "love of God." His appreciation, sense of values, and convictions are sharpened while his tastes and habits become those of a true child of God.

Fourthly, from the previous depth of understanding he may readily proceed to the doing of good works, "serving God," the ultimate aims of all Catholic teaching. No more can measurement of success of teaching be arrived at. The real results may show up years later. If these four logical steps are followed, teachers may only hope that, with God's grace, their pupils may become true followers of the twelve chosen Apostles.

Orientations

1. Teaching Baptism and achieving desirable results

Baptism will never be recognized as a true gift of God until we associate it with practical everyday living. This idea may be started in infancy and developed through the growing years with such simple examples as the child washed as opposed to unwashed. As the child becomes more aware of himself in the varying reactions to life and to the process of growing up, having him renew and review Baptismal vows might impress him with the sacrament's true meaning and his importance as an apostle. Too often the readiness to give oneself, developed in children by teachers, decreases in youth due to pressure of wordly aspirations or a failure on the part of later teachers to fan the flame of love of God, enkindled but flickering.

One experienced teacher feels that the teaching of the concepts of Grace, Effects of Baptism, the Mystical Body are abstract and difficult areas, especially if t a u g h t in a few large "lumps." Yet these basic ideas are needed by the students for the necessary understanding of the true meaning of the lay apostolate. These abstract subjects may be spread out, repeated, and correlated with all the other sections of doctrine, the sacraments, and morals. Then they may be shown in the concrete in terms of Christ and His true followers through the centuries.

2. Associating the social problem with religious teaching

The social problem of Christian living, with the new temptations and approach of the world to old temptations, must be introduced and enlarged upon while preparing children for the Sacraments of Penance, Holy Eucharist, and Confirmation. The fact that Baptism makes one a member of God's family must be stressed along with the obligations of word and example imposed upon one at the same time. The play of young children presents an opportunity for implanting a Christian feeling for "goodness" and for weeding out "anti-social" tendencies. For older children there may be analysis and study of our basic social and economic structure as effected by the Catholic viewpoint. We need a return to the traditions of the Early Church in which Christianity was a life to be lived rather than a set of doctrines and rules to be learned in logical order.

There are many ways of teaching the Mass, (by analysis, background, dramatization, etc.) and m a n y helpful writings on the subject. There is a well-formed opinion that a lateral attack might be better than the frontal, and the indirect approach superior to the direct. The problem of teaching "appreciation" on the spiritual level might be solved by study of "appreciation teaching" of literature, music, drama, and other arts on the natural level about which much has been written. The most important point is that the teacher is the most powerful factor in such teaching, and she communicates to her students, mostly in an indirect manner, her own deep appreciation of and enthusiasm for the subject. Sometimes "high pressure" teaching in any attempt at increasing appreciation has negative effects.

3. Family relationship to the schools

In Catholic elementary and high schools much progress has been made in winning greater parental cooperation and understanding by means of parent-teacher associations, parents' clubs and education week activities which encourage parents to visit the s c h o o l s and consult with teachers. When parents foster respect for all

authority and iron out misunderstandings with teachers quietly and out of hearing of the children, there grows a "pyramid of authority" based on authority coming from God to parents, thence to heads of schools, to teachers, and to law in general.

In the CCD Schools of Religion such desirable cooperation is more difficult to arrive at because of time limitations. The best way of creating a family interest and spirit in the school for the benefit of each individual is this: that the parish set up and operate the complete suggested organization of the Confraternity of Christian Doctrine and extend it to include cooperation with all the Catholic Schools within the parish. Only the unified work of a great number of people, superiors, teachers, helpers, fishers, study club leaders, and apostles of good will, can accomplish this.

Personal Commitment

4. Religious education in relation to the whole of life

In relating religious instruction to the whole of life we have to consider two phases, the negative and the positive. On the negative side we have to keep in mind that in America our pupils see about them many members of 260 different non-Catholic Christian sects and of another group not affiliated with any church that includes nearly half our population. These groups exert two invisible but powerful pressures on our Catholic children: first, the notion that one religion is as good as another, and secondly, that religion should be completely divorced from political, economic, and social life. Our task then is to combat these pressures in the minds of our pupils and replace them with positive instruction and motivation.

On the positive side something in the way of discipline, energy, and action might be learned from the Marxist manner of training. But since our approach is to "all" instead of to the "few selected ones," it differs from the start in its aims. For both inspiration and technique we shall need to turn to those groups, parishes, and regions that seem to be most successful in training the lay apostolate, and study those ages of Catholic history when the lay apostolate was strongest. The idea of the CCD Parent-Educator method of teaching the child from three months to six years of age about a *loving* God may be stealing a page from the Communists' book, for they start with the young, indoctrinating them with the anti-God viewpoint.

5. From the role of student to the role of apostle

The whole idea of the lay apostolate is comparatively new to our students and many of our Catholic teachers. The majority of students, even from good homes, have seen no example of apostolic action on the part of their parents. So the idea needs to be developed in both the homes and the schools and to become an accepted conversational subject before we can expect spontaneous action from young people. Once we have brought to the minds and souls of our pupils a deep appreciation of the true calling of the laity to share the Faith, then we must begin to give them specific tasks to do — for the idea without the deed will not formulate habits for the future. Bringing others to religion classes, starting discussion clubs, serving as helpers, and similar activities might well lay the ground work for a lifetime of Catholic Action.

There is obviously more chance for Apostolic practice by public high school students than by Catholic school students. But it must be developed by the local parishes, and ties between pastors and students should be strengthened by every means possible. Religious education for these students needs to come through the CCD program while apostolic action could well come through parish-centered Catholic Action groups for leaders. If we can reach a boy or girl on both levels, we will meet him in his totality, as a member of a family, a community, and a church.

6. Dangers to students of pressure to enter the apostolate and of activism

Because an idea stems from the school it is often distasteful to a certain type of pupil. That particular type would seldom make a good apostle. Even the student inherently equipped to influence others may rebel at being asked or told to do so. Most pastors and parishes are opposed to regimentation of youngsters in any spiritual form. Any Catholic boy or girl derives more lasting benefit from what is done under "one's own steam" than from any amount of "railroading" into spirituality. The power of indirect influence by deeply Christian teachers seems to be the "guiding light" on the way to apostolic action. Activism initiated by youth itself has a far better chance of survival and can produce wonderful results sometimes with only advice and guidance from superiors. Activity without enough spiritual background certainly would be futile.

Methods

7. Teacher use of the new educational methods

The problem for the Catholic teacher is to strike a reasonable balance between the early ultra-conservative emphasis upon lecture, recitation, oral reading, and unvaried repetition and the ultra-progressive extremes of pupil activity. While the pupils must react in order to learn, the teacher is still the transmitter of authoritative revealed truth, so again a balance must be maintained. Unfortunately many leaders of the progressive movement were non-believers, but within the Church a long list of educational leaders like Dr. Shields and Dr. Johnson of Catholic University and Dr. Fitzgerald of Fordham University have adapted moderately progressive methods to Catholic teaching. The CCD has called its modern method of teaching religion "The Adaptive Way," and such able educators as Sister M. Rosalia, Sister Berenice, and Ellamay Horan have written widely on the subject and prepared courses for others to follow. Certainly great strides have been made in this field of progress.

8. Opening of horizons to apostolic tasks through the curriculum

The curriculum of the Catholic school is designed to furnish the necessary background of knowledge that anyone should have before undertaking apostolic tasks. The literature and history courses would introduce the student to the Catholic writers of importance; the science courses would afford him the correct answers to controversial subjects, that of evolution, for instance. The newer Catholic textbooks have made progress in aligning the content of religious instruction into units more closely related to the pupil's life in school and later in the world. There is need for an extension of this general progress toward still better correlation of subject matter with the three "fronts" of Catholic Action, the parish, home missions and projects, foreign missions and charities.

9. The present uncertain state of apostolic terminology

During the earlier years of religious training a child is taught many isolated facts as his needs arise, before receiving the Sacraments, for instance. At the age of adolescence he needs to relate all this scattered information and place it in an over-all perspective of life in order to find his own role within it. This he cannot do alone but he will need all the assistance our Catholic schools and our CCD instruction can give him. This is the essential task although it may be a difficult one. The more the pupil can be encouraged to state his own problems in relation to Catholic philosophy, the sooner he can make the desired adjustment.

Very little material on the lay apostolate has appeared which is suitable for reading and study except possibly by those students in the upper grades of high school. If students had more readable sources in concrete language, they might feel that the ideals of the lay apostolate were closer to them and possible to realize.

10. Training for educators

The same gradations in training for teachers as previously suggested in the Preliminary Inquiry for pupils are necessary before a lay educator would be adequately equipped to make apostles out of his pupils. However, through the medium of the CCD program (Discussion Clubs and Teacher-Training Courses) sufficient knowledge and inspiration might be attained to equip a teacher to be ready to train others. Of course, our Sisters and Brothers in Catholic Schools have the necessary background and in most cases are zealous enough to wish to use it in training others for the apostolate.

11. Training girls for motherhood

Most public schools and many Catholic schools in this country include "Home-making," by one name or another, in their curriculum. As the name implies, the course aims chiefly at the physical side of home management. In some cases "Child Care" is included but again with emphasis on the physical side. Our neglect of training girls in the mental and spiritual care of children, as future mothers, is short-sighted and unrealistic. The Parent-Educator program of the CCD endeavors in part to supply that gap in a young mother's education.

THE HELP YOUTH GROUPS CAN GIVE IN BASIC FORMATION FOR THE LAY APOSTOLATE

1. Experiments in youth movements

At the present time there are many kinds of groups for the younger members of parishes at least sponsored or approved by the Catholic hierarchy. These include such well-established

ones as: The C.Y.O., the Boy and Girl Scouts of America, the Grail Movement for Girls, the Newman Clubs, CCD Discussion Clubs on different age levels, and others too numerous to mention. Some have excellent national programs designed to guide leaders in the basic aims of the organization and to furnish the members a broadening line of endeavors. One of the foremost aims is leadership with Catholic Action. The very term "leader" implies social action or influence on others. To use one's influence, one has to accept responsibility for improving situations where there is need, and by such acceptance a boy or girl grows in character and in the habits of social action. Such an attitude of mind becomes the stimulus to apostolic action.

A small group is the ideal setting for fostering the germ of leadership since it acts as a kind of guarantee of freedom of actions. Each member has a chance to contribute, receive from others, resolve personal doubts and gain intellectual consent. The different personalities of a small group bring together special contributions from the variety of backgrounds and personal histories. A leader can weld a unified team from such material, a team moving toward the same goals and in the same spirit.

As the members become increasingly aware that they are participants in a leadership training program — in an apostolic direction — they realize that the weekly meeting is only one small phase of the apostolate. It is an essential one but only as a planning session. The heart of the apostolate comes in the exercise of responsibilities between meetings, when the real test of their leadership must be met. Even in carrying out group projects, each individual plays an important role, however slight it might seem at the time, and is exercising a form of leadership.

Any group must not allow itself to become so worldly that it neglects the spiritual motives that should underlie all its actions. The social actions undertaken should not be only for humanitarian reasons but should be vitalized as the work of Christ. The leader and the group must nourish the spirit of prayer and direct specific prayers to draw down God's blessing upon each undertaking.

2. Cooperation between schools and youth groups

The expression, "Let the school do it," has been used far too frequently, until the school day or year isn't long enough to include the many things the public could so lightheartedly thrust upon it. Teachers shouldn't be called upon to extend their efforts beyond their crowded classrooms, to go on working with the same or even other students out of regular school hours. Their own healthful living demands some leisure which is slight enough anyway after preparations and routine record work are completed. Parents and other capable laymen should do the youth-group work, not only to leave the teachers their necessary freedom, but to bring fresh viewpoints and enthusiasm to activities and to refresh themselves by their contact with youth.

Perhaps we could learn something from our non-Catholic neighbors. The Young Peoples' Societies of other churches seem to be very attractive to their children, and their parishioners often devote years to their nurture and development. They spend money, too, on such attractions as summer camps, Bible schools, etc., without losing their ultimate objective, spiritual training. We, also, shall have to cast off that outmoded attitude of non-lay participation and give generously of our time if we would make our youth really Christ-like.

THE FAMILY PLACE IN TRAINING FOR THE APOSTOLATE

Through living the faith at home as a family, parents can cooperate with school and youth groups. The family must treat religion as an everyday part of its home life, not just a Sunday affair, if the proper attitude toward religion is to be established. Such practices as family prayer, the daily rosary, attendance at Mass together, the reception of the Sacraments together, prayer before meals, and many others lay the foundations for future apostolic activity for all the members of the family. We need such backgrounds, for from the family must come the trained adult leaders for all youth groups. Any youth program is only as good as its leaders. We cannot expect to leave all training to our over-worked clergy, but parents and other adults must activate themselves, thereby paving the way for youth to be trained to carry on the apostolate in the future. All the forces of CCD activities lend themselves to this very end. Probably the most direct attack on the problem would be by becoming a teacher of religion or a leader of a Catholic social or discussion group. Encouraging children to join the proper groups and insuring their regular attendance and participation is also a form of family cooperation.

PUBLICATIONS USEFUL FOR THIS INQUIRY

Confraternity of Christian Doctrine Publications obtainable at Confraternity Publications, 508 Marshall St., Paterson 3, New Jersey.

Classified list published with prices of each quoted.

Plan for Young Apostles: inquiries for Catholic Action groups on elementary level, Louis J. Putz, C.S.C., Box 181, Notre Dame, Indiana; 50¢.

Patterns for Teenagers: report on work with teenagers in public high schools, through eyes of Confraternity of Christian Doctrine and Young Christian Workers. Includes plan for twenty-four inquiry meetings. (Fides, $1.25)

Young Christian Students inquiry booklet for high schools, Reverend James Anderson, Young Christian Students, 1700 W. Jackson Blvd., Chicago, Illinois; $1.00.

Apostolic Perspectives, quarterly review dedicated to the apostolate of the Church, Box 181, Notre Dame, Indiana; $2.00 a year.

Apostolate, a monthly review published by the Catholic Action Federation, 21 W. Superior, Chicago 10, Illinois; $2.00 a year.

Role of the Laity in the Church by Gerard Philips, Fides Publishers, Chicago 19, Illinois; $3.25.

Challenge to Action by Joseph Cardijn, Fides Publishers, Chicago 19, Illinois; $2.75.

Apostolic Itch, Vincent J. Giese, Fides Publishers Association, Chicago 19, Illinois; $2.75.

Lend Me Your Hands by Bernard F. Meyer, M.M., Fides Publishers, Chicago 19, Illinois; $3.50.

Members of the CCD Lay Committee:

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II. The Role of the Parish Community

I. PRELIMINARY INQUIRY ON THE SOCIOLOGICAL SITUATION OF THE PARISH

1. Situation of the rural parish

THE two great needs in rural America are for religious instruction of the masses and specialized training for leaders. Much of the religious instruction would have to be within the church where the Sunday sermon is prepared to contain simple truth of the Faith. Visiting missioners could continue this systematic and constant instruction. The effects of distance and dispersal may be used to advantage through the spread of the Faith to non-Catholic neighbors by well-instructed and zealous Catholics.

Parish society meetings give the people another opportunity for contact with the pastor. Rural parishes having their own schools have the best chance to keep the Faith alive because sons tend to follow fathers on the land and there is continuity in the program. Lacking a parish school, more instruction must be done in the home. Some success has been achieved through correspondence courses to rural parishioners in order to train them in the Lay Apostolate. Appropriate literature on the Faith is mailed to all Catholic families in some areas. Simple cards of questions and answers with attractively written examples can be a great help to these people for home study.

Priests in rural parishes in Western Missouri are taking advantage of the known local routine: farm families going to town on Saturday. Religious instruction is given the children on Saturday afternoon. Children play on the school or parish grounds until parents finish shopping and visiting.

2. The city parish

There are very few Americans who live in a community where all members belong to the same church. As a result, these Catholics live and play with non-Catholics. Also, it is not uncommon to find families with Catholic and non-Catholic branches. Catholics in the United States take religious pluralism as an obvious fact. They are not disedified or scandalized by this condition because their own love of the Faith makes them prefer to have their neighbors in some church rather than no church. Catholic tolerance is caused by an exercise of charity rather than a defect of faith.

We find many persons in city parishes succumbing to the cult of comfort. Distance obstacles are greatly over-emphasized. Lively and interesting parish programs will bring in those Catholics of good will. Active programs for the CYO and PTA, with both parents in attendance, are needed. A climate of friendliness is needed in the parish with volunteer greeters at the doors before and after each Mass. We should have continuous and intense Fisher or Visitor activity. It is not enough to take a census each year; there should be block captains to keep in touch with the parishioners, as well as repeated invitations given to non-Catholics to attend parish services and activities.

Additional problems arise in centers where Catholics are greatly in the minority. Children never want to be different from their companions. Some of these little ones will not have sufficient moral strength to last through catechetical instructions in areas where it is unpopular to be Catholic. Very few religious vocations come from youth who attend public schools. Mixed marriages in these parishes are the rule instead of the exception. Many parishes in the south-central part of the United States, which are located in cities of 25,000 population, have not one Catholic doctor, no Catholic lawyers and no outstanding professional men of the Faith.

The answer to the problem is leadership and the training of leaders. One outstanding leader: priest, Sister or lay leader may make over an entire community.

3. The parish in mission countries

The mission parish can use the technique of the rural parish. Dispersal can be turned to advantage by good example, with Catholics acting as leaven in the area. Catholics here need more instruction and encouragement. The good effort of the pastor will be directed toward the building of a Catholic mentality in the community.

Art by Clarence Giese

Discussion clubs are particulary effective in mission parishes, with members consisting of family groups and outsiders, wherever possible, in attendance. The parish hall should provide a social center. Early missioners taught people methods of economic development in the community. The need continues today for using the parish as an economic hub, viz., with parish credit unions and cooperative effort. Emphasis should be placed on the *sending out* of the Faith as well as the *gathering in,* thereby enabling the faithful to fulfill their duty as teachers.

Catholic laymen and laywomen who are leaders in their fields would do well to consider missionary life in mission areas of this nation in order to give leadership, to radiate influence, to bear witness that others may "take heart" and hold on to their Faith.

4. Advantages and disadvantages of the homogeneous parish

In the homogeneous parish there is greater basis for unity because of natural association and background. Since familiarity sometimes breeds contempt, we have more bickering and jealousies in such a parish. Parishes having mixed races are very good for the church because people of varied backgrounds are brought together. The mingling of the races develops a greater Catholic mentality, thereby furthering the Lay Apostolate. In the mixed parish we have opportunities for discussion clubs wherein members begin sociologically to appreciate each other; this applies where there are occupational or race differences.

II. WHAT IS THE ROLE OF THE PARISH TODAY IN TRAINING FOR THE APOSTOLATE?

1. Is the fullest use made, for apostolic training, of the educational riches of the Liturgy?

A gigantic step in this direction was made in Holy Week of 1956. When the entire congregation will give the Latin responses at Mass, we shall have taken another step in the right direction. German and Italian prisoners of war held in the United States in World War II gave our chaplains a great surprise when they first spoke or sang the responses at Mass. We are told that in China the priests give apostolic sermons in addition to the usual dogmatic or moral sermons. The liturgical life in a parish involves the priest, lay apostles and the people. The parish is Christ and we "live and move" in Him through the Liturgy.

2. Does the parish give complete and systematic religious instruction?

Parish priests are finding that Information classes are indispensable throughout much of the year. Fishers contact the non-Catholics, inviting them to the classes. Discussion club members are at the core of the Lay Apostolate, especially those including couples of mixed marriages and non-Catholics. Priests have found that there should be emphasis placed on the Dogma of the Mystical Body in their preaching.

3. Is there real social cohesion in the parish, a family life among its members?

Usually, there is little social cohesion in a parish. One city pastor maintained a "Friendly Club" for the entire family membership: card playing for adults, pool table and dancing for the youth. We find that there is more often a radiating influence in the social life of a community in rural parishes. Critics will, with reason, accuse Catholics of being unfriendly, but not of being uncharitable to those in need. Our sins of omission are many since we fail to reach out to the newcomer in a parish. The city of Houston, Texas, however, has a Catholic Welcome Wagon which greets new residents and leaves printed information regarding services, social and cultural opportunities given by the Catholic parishes.

4. Does the parish help the family become an education milieu for the Apostolate?

If the parents are active in parish societies and projects, the children usually follow along the same line. Discussion clubs held in the home enable the children to hear adults discuss the truths of our Faith. The Parent-Educator program has done much to assist parents in religious instruction of their children. Emerson told us that we need to be reminded more than we need to be taught and that is surely true of parents who gain knowledge by instructing their little ones in catechism.

5. Does the parish school give a training for the Apostolate within the parish?

Our priest educators are training the teaching Sisters, who, in turn, will train the students for the Lay Apostolate. One priest reminded a group of Sisters that they are *Catholics first and Sisters second.* Any association of parents must have a worth-while program. We must do the obvious which needs being done in a parish. Information obtained in a census might reveal that fifty non-Catholic families were interested in the

Catholic Faith. First and second graders might cooperate with the parents' association by systematic prayers for conversions in the parish.

III. THE COLLABORATION OF THE LAY APOSTOLATE MOVEMENTS

1. Do parochial movements help in forming the members of the parish for an apostolic Christianity?

Parochial movements do help in forming the members of the parish for an apostolic Christianity by giving the member a part in the life of the church. Participation gives purpose. Every one sought out and given a part to play is a member at work at citizenship in the church. Those untouched are the ones who become displaced.

Many of our members have not the slightest idea of Catholic Action; nor that they could participate in any apostolate. Many oppose it, saying, "Isn't the church Father's?"

We have, however, parishes with zealous priests whose leaderships are bringing real "family life" into the parish. Some churches are adopting the Sunday evening program with a family supper and evening services for the entire family. Such a program is an ideal place for instruction for the family at all levels. Flash cards with questions, answers and examples could be used for the kindergarten crowd. There could be question-and-answer instruction for the youth at the various age levels. Parents could be instructed into the CCD program best suited to the needs of the community.

An active Parish Council which consists of officers of all parish societies provides a constructive working basis. Information and motivation reaches all participants in such a unified course and there is less danger of separation when all are banded together.

2. Supra-parochial movements

Specialized Catholic Action groups and movements for intellectuals can be directed to great good in the community and parish life if their Spiritual Director leads them in that direction. Members of one lay group at a Catholic college were persuaded by their Director to take the diocesan training course for catechists in order to assist in the vacation school program.

Mr. L. R. Biven
Diocese of Raleigh
Mrs. A. J. Korioth
Diocese of Dallas - Fort Worth
Mrs. Floid Burton
Diocese of Kansas City - St. Joseph, Secretary

III. The Role of the Family

I. PRELIMINARY INQUIRY ON THE SITUATION OF THE FAMILY TODAY

1. Repercussions of material conditions on the family's role as educator

IN MOST parts of the United States it is a repercussion caused by too much material goods. The rising standard of living has been accompanied by a breakdown of family education. The number of comforts available has increased faster than the father's income has, and therefore, to attain these comforts the mother has gone to work too. Parents have time to care only for the physical needs of their children, and leave all other care to people outside the home. In one case cited, the children are sent to the movies every day after school to fill in the time until the parents get home. Only in the southeast section of the country was unemployment given as one of the causes of the deterioration of all family functions, education included. Occasional employment of fathers lead to the necessity of mothers working where possible, and thus to the mother's inability to do any teaching of her children.

2. The general conception of the family's education role

a. In Catholic circles: the general testimony is that there is every recognition that the family should teach, although there is some nostalgic memory of the teaching that used to go on. The success of Catholic schools has tended to give

parents an excuse. "Leave it to Sister. She can do it so much better." Also the school, Catholic included, often treats parents as amateurs, who should leave all education to experts.

But new Catholic movements — CCD, CFM, and Cana for instance, are re-emphasizing the educational function of the family with much success.

b. In non-Catholic circles: Parents have been willing to abdicate their educational function in favor of the school. The school is taking up more and more of the child's time. The giving up of the teaching function is most noticeable with the fathers, most of whom are utterly innocent of any suspicion that they might have a duty to teach.

But there is now rising a concern as to what is happening to children, and at least a beginning of thinking that the family may have a revivable role in education.

3. Significant changes within the family

The influence of "progressive education" and of parental absenteeism has made the relations between parents and children much too lax. When a single family tries to assert parental authority, the children compare their condition with that of their neighbors and demand the freedom their neighbors have.

But there is a definite movement to revive parental authority, both in Catholic circles and outside. In the Catholic movement the tendency is to emphasize the father's position as head of the family.

4. Consequences for the family's educational role of the development of the press, cinema, radio, television, advertising, etc.

a. In city families: The invasion of secularism through all these means overwhelms family teaching right in the home, or else redirects it so that it itself becomes secular. One report suggests that the parents might possibly develop a good scale of values in their children by keeping up a running censorship of what comes into the home by these means. The least that parents can do is to try to teach a measure of sales resistance. Very little was said in the reports concerning the positive value of anything gained by means of the press, radio, advertising, etc. One mentioned that the Catholic press might possibly have some good influence.

b. In rural families the same process is going on, but in a less pronounced way.

II. THE FAMILY'S ROLE IN THE BASIC FORMATION FOR THE APOSTOLATE

1. The family's role in the religious formation

The family can furnish a Catholic home for the future apostle to be born into. It can furnish the basic atmosphere of reverence, prayer, and the appreciation of the greatness of God. The character of the parents is most important — the father loving and just, the mother sympathetic and understanding. The children must be treated as respected individuals but must learn responsibility.

2. The family's role in moral training

Home is the place where fundamental moral formation occurs. It is the place where the first practice in moral decision and action is gained, and consequently where the start is made in the acquiring of virtues or vices. The home is never without moral teaching, but this teaching can be good or bad. The teaching, good or bad, is given more by the actions than by the words of the parents. Therefore the example of parents can have the greatest effect, either in helping or hindering the formation of apostolic people.

3. The family's role in social formation

Home is the first community that a person enters. It is a community made up of persons of different ages and sexes. It is, therefore, the ideal place to learn the major social adjustments: give and take, responsibility and "putting one's weight," cooperation and insistence on maintaining the right, etc. In large families there is a greater chance to learn all of this.

The great problem for Catholic families that are aware of their responsibilities in social for-

mation is the "downward pull" of other families in the neighborhood.

4. What can the family do to inculcate a true concept of the Apostolate?

It can do most by apostolic example of the parents, for enthusiasm is contagious. The reports did not see much danger in "conformism" in an orientation toward the apostolate. But they did see a real danger in the reaction that is likely to ensue if the apostolate is talked about too much, if apostolic work takes too much of the parents' time, or if children are too much forced to take part in apostolic work or in the various tasks that fringe on real apostolic work.

5. Should not the religious vocation be held up as the crowning of apostolic formation?

This vocation should always be suggested to children as a possibility and should be prayed for. Emphasis on the lay apostolate will not hinder possible religious vocations, but emphasis on religious vocations alone may leave a child with no realization at all of what the lay apostolate is. We must be very careful not to present the two vocations as in any way competitive.

III. HOW TO HELP THE FAMILY?

1. Role of the priest and religious Sister

a. By organizing the various movements in which families work together — CCD clubs, CFM, etc.

b. By working to bring father or mother back to the Church.

c. By carrying out a census to learn facts of family life in the parish.

d. By honoring the family in deed as well as in work — respecting parental wishes and family practices even when these conflict with certain desired uniformities in parochial or school practice.

e. By giving people confidence that the family *does* have powers and functions, given in the Sacrament of Matrimony.

2. Help from sharing in the life of the parish community

a. Instruction for parents who wish to learn.

b. Inspiration for parents who have not yet come to see their duties.

c. Sense of belonging to something larger than the family. The parish can supply a spiritual neighborhood for families where the geographical neighborhood has a bad influence. Other families in the parish can be found with the same ideals, the same problems, with children the same ages. The children, seeing the life of these other families, will realize that their parents are not the only people who are insisting on Catholic life and practice. But the parish life must be good to have a good effect on a family.

3. Fruitful relations between family and school

The association between parents and teachers should begin *before* problems arise. Then, when there is a problem, it can be discussed between people who already know each other. Parent-teachers associations, if both parents and teachers take them seriously, can help in this. Sometimes a small group (CFM), can establish a wider movement of mutual understanding. This understanding must not consist only in the family's "giving way" to the school. The family has the primary responsibility for the child's education, and its wishes and its practices must be respected.

4. Role played by movements for family apostolate

Cana and Pre-Cana courses can help start the family on the right basis. If parents are members of a continuing small group of people with similar problems who are always studying or doing something that has to do with family life they are in a very strong position.

5. Avoid burdening families with excessive activity

This is a very real danger, especially if father and mother have different activities. If the two work together it is better, but even so they should not be away from home too much, especially when the children are young.

6. Publication

The CCD publications offer an almost complete coverage of the religious educational problems that families meet. There are, of course, many other things written that will help.

Mrs. William W. Miller
Archdiocese of Indianapolis
Mrs. Paul Caron
Diocese of Charleston
Mrs. G. P. Gannon
Diocese of Superior
Mrs. Joseph Ryan
Diocese of Des Moines
Dr. Willis Nutting
University of Notre Dame, Secretary

Review of the Apostolate

PREPARATION FOR II WORLD CONGRESS FOR THE LAY APOSTOLATE

Outline of Themes

EVERY Christian, from the fact that he is baptized, has the duty to be an apostle.

Every apostolate is a participation in the one Apostolate resulting from the mission by which the Church continues in the world Christ's work of Redemption.

There is no true apostolate without a certain formation. And, on the other hand, all Christian formation should be formation for an "apostolic Christianity."

Basic formation for the Apostolate of the Laity therefore is not simply the training of Catholics, but of Catholics deeply aware of their duty of the Apostolate and spiritually equipped to carry it out.

This implies:

a) On the religious level:

A dynamic vision of the Christian message, growing ever deeper through a life of faith and prayer: above all, the sense of God, Author of Christ and of the Church, the mystery of salvation; but also, a Christian sense which helps to discern God's plan for the world; to see everything (men, material universe) as God sees it, and to become aware of personal responsibilities with reference to this plan;

A spiritual life nourished by the Sacraments, protected by fundamental ascetic training and tending always toward genuine sanctity lived "in the world";

Progressive practical initiation into an Apostolate concretely related to the lay person's state of life and the problems of his daily environment.

b) on the purely human level:

knowledge of men and social milieu;

certain natural qualities or virtues;

initiation into methods for influencing peopl or transforming social structures.

Who has the responsibility of this formatio for the Apostolate? — The Church, the whol Church: Hierarchy, priests, laity:

The Family, "cell" in the life of the Church

The Catholic School: responsible (togethe with the family and other educators) not onl for religious instruction, but for integral Chris tian formation;

Catholic Educators in general: in non-Chris tian schools, in educational youth groups, etc.

The Parish, through which the Universa Church becomes present in a given locality; prepares members of the Christian communit for the Apostolate by exercising with Christ th threefold mission: priestly, doctrinal, pastora In order to fulfill its task, the Parish must it self be "open," "missionary."

The Lay Apostolic Movements

The Catholic Action movements, mandated b the Hierarchy for a general or specialized tas which always includes the formation and sanctif cation of the members. In training for th Apostolate, C.A. movements will either secon the work of the educational milieu or be then selves responsible for such training in othe milieu entrusted to them by the Hierarchy.

Movements for the Lay Apostolate in a wide sense: whatever their specific aim, they have a ways the duty of ensuring that their membe receive an apostolic training, Catholic organiza tions concerned with press, film, radio, tel vision, have a special responsibility in this fiel

It is always the Church which is really a work: the Bishops, successors of the Apostle united to the Vicar of Jesus Christ, explicitly c

implicitly delegate their authority to those upon whom depends the formation of Catholics for their apostolic task.

Program

Saturday, October 5

Opening Session: The Mission of the Church

Sunday, October 6

Plenary Session: The World's Needs: lectures by Dr. John Wu (China) and Joseph Folliet (France)

Plenary Session: The Layman in the Church: lectures by Dr. Frank Sheed (Australia) and Alfredo Lopez (Spain)

Monday, October 7

The Apostolic Vocation of the Laity: lecture by Monsignor Gerard Philips (Belgium)

Plenary Session: The Responsibilities of the Laity Today: in Africa, Asia, the Middle East, Latin America

Plenary Session: The Responsibilities of the Laity Today: in the Anglo-Saxon countries, Western Europe, Scandinavia, the Church of Silence

Tuesday, October 8

Plenary Session: The Laity's Responsibilities on the World Level:

1. In official and neutral bodies
2. In Catholic International Organizations
3. The Catholic Politician in the World Community

Plenary Session: Growth in Christian Living for the Layman Today

Wednesday, October 9

Discussion of the work of preceding days in groups formed on a linguistic basis

Public Symposium on religious and cultural themes

Thursday, October 10

Workshops: The major educational milieu: their role in basic formation for the lay apostolate. The following seven workshops will meet: the rural family, the city family, the Catholic school, the non-Catholic school, the rural parish, the city parish, Catechetics and Catechumenate.

Public Symposium: science and technology

Holy Hour at St. Mary Major's for the Universal Church; Midnight Mass

Friday, October 11

Workshops: Basic formation for the lay apostolate: the role of lay apostolic movements. The following seven workshops will meet: children and youth, university students and intellectuals, the field of industry, adults in urban milieu, rural apostolate, interracial and intercultural problems, mass media.

Public symposium: social and civic problems

Saturday, October 12

Mass celebrated in the oriental rite

Plenary session: reports from workshops

Sunday, October 13

Closing session: resolutions from the Congress

Address: The Unity and Diversity among Catholics

Solemn Mass of Thanksgiving

Monday, October 14

Regional meetings: Africa, Asia, Latin America, etc.

Tuesday, October 15

Day for priests

American Representatives

National Federation of Sodalities

Mr. Robert G. Graffy — Rev. Elmer C. Robnet
Rev. Erwin A. Juraschek — Miss Alice Wassel
Rev. James J. McQuade, S.J.

The Christophers

Rev. James G. Keller

Christian Family Movement

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Mrs. Patrick Crowley — Dr. Joseph T. Trimble
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Confraternity of Christian Doctrine

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Rev. Bertrand Gulnerich — Msgr. Lawrence Lynch

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Rev. James R. Anderson

Young Christian Workers

Mr. John McCartney — Miss Marylu Langan
Mr. Robert Olmstead — Miss Caroline Pezzullo
Peter Foote, Jr. — Miss Jean Pew

Catholic Council on Working Life

Mr. James Ganly

National Catholic Laymen's Retreat Conference

Mr. Baltus Rolfs

Phi Kappa Fraternity

Mr. William Zeuger — Rev. Edward Weisenberg, S.J.

National Christ Child Society

Mrs. Herold Ruel

International Movement of Catholic Students

Miss Patricia Ann Maguire

National Circle Daughters of Isabella

Miss Julia F. Maguire

National Catholic Women's Union

Mrs. William F. Rohman

Catholic Commission on Intellectual and Cultural Affairs

Rev. William J. Rooney

Missionary Cenacle Apostolate

Miss Margaret Healy — Miss Louise Wagner
Miss Marie Sheehan — Sister Mary James
Sister Mercedes of the Holy Trinity
Sister Marie of the Holy Trinity

Grailville

Dr. Lydwine van Kersbergen — Miss Donna Myers
Miss Barbara E. Wald
Miss Mariette Wickes

International Catholic Auxiliaries

Miss Virginia Leary

Council of Catholic Youth

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Ladies of Charity

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Mrs. Lorenzo Brosnan — Mrs. John J. Kennedy

National Catholic Community Service

Miss Alma Herger

Pious Association of the Philangeli

Mrs. John B. Heffernan

Crusade for More Fruitful Preaching and Hearing of Word of God

Mrs. Helene E. Froelicker

Lay Apostolate of Regis College and Institution of Higher Education in Boston

Sister Mary Lucilla, C.S.J. — Sister Mary John

National Council of Catholic Men

Hon. David A. McMullan — Mr. Joseph Sechser
Mr. Martin H. Work — Dr. Robert Mahoney
Rt. Rev. Msgr. Edward A. Freking — Mr. Daniel F. McCarthy
Mr. D. McGeough
V. Rev. Msgr. George G. Higgins — Mr. William Dalton
Mr. Sylvester Theissen
Mr. Stewart Lynch — Mr. John Correll

National Council of Catholic Women

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Mrs. Daniel F. McCarthy — Dr. Rosalie M. Reardon
Miss Margaret Mealey — Mrs. Helen Scher
Rev. Charles Wolf — Mrs. Hugh Kevin
Miss Frances Merriman — Mrs. E. Gohman
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Mrs. Henry C. Barkhorn — Mrs. Michael Bishop
Miss Edith Tighe — Mrs. Harold W. Held
Mrs. William P. Burke — V. Rev. Stephen Ander
Miss Frances C. Rothert — Mrs. Anne De Luca

Unattached

Rev. Albert J. Zabala, S.J.
Rev. Bernard F. Meyer, M.M.

Lithuanian R. C. Federation of America

Mr. Anthony J. Rudis — Mrs. Mary P. Rudis

Catholic Daughters of America

Miss Frances P. Maher

FORMATION OF THE TEACHER

(Continued from page 14)

est statui prælatorum" (in II. II, Q. 182, art. 1 no. vi).

"Vita mixta sive quæ contemplationi et action vacat, continet eminenter rationes vitæ pure con templativæ et vitæ tantum activæ, alioquin mista non esset" (Salmenticenses. *Cursus theologicus.* Vol XII, p. 425).

[8] Cf. Festugiere, *L'engant d'Agrigente*, chap. VII pp. 130-146 (Ed. de Cerf, 1941).

[9] Cf. for example, St. Thomas, II. II, 182, art. 4 ad 3; *De Caritate*, art. 10, ad 7.

[10] Cf. especially Heller, La Priere (Payot).

[11] St. Thomas has developed the progress in these three stages of charity in *De Caritate*, art. II, ad 6

[12] Petrus Maria Passerini, *De hominum statibus e officiis*, in II. II, 188, art. 2, no. 18 (Rome, 1656) Vol. III, p. 16.

[13] *Ibid.*, no. 19.

[14] St. Thomas thinks that the Blessed Virgin Mary did not receive this mission and this grace of the Apostles: I *Sent.* 16. 1, 2, ad 4.

[15] A. Ple, *Pour une mystique des mysteres*, in *Supplement de La Vie Spirituelle*, November 23 1952, pp. 377-396.

[16] Clement of Alexandria, *Stromates*, 1, 19 and 2 25; *PG*, Vol. VIII, col. 810 and 1004; and Tertullian *De Oratione*, 26.

[17] A. Ple, *Le prochain, mystere de Dieu*, in *La Vie Spirituelle* (October, 1945).

[18] A. Ple, *Pour une mystique des mysteres*, in *Supplement de La Vie Spirituelle* (November 23, 1952), pp. 394-395.

[19] A. Ple, *La vertu de charite. Sa nature, ses objects, son mystere*, in *L'amour du prochain* (Ed. du Cerf, 1954), pp. 117-135.

[20] A. Ple, *Les mysteres de l'apotre*, in *La Vie Spirituelle* (November, 1948), pp. 413-418.

[21] Cf. the statement of St. Paul: "We speak of the wisdom of God, mysterious" (I Cor. 2:7).

[22] Cf. Noble, *Les progres de la charite*, in the *Notes doctrinales thomistes. La Charite.* Vol. I, pp. 393-421 in the edition of the *Summe theologica*, *Revue des Juenes.*

[23] Cf. II. II, Q. 23, art. 7 and 8.

[24] Cf. L. Lochet, *Le temps de la tentation*, in *La Vie Spirituelle* (April, 1954), pp. 367-378.

FORMATION OF THE STUDENT

(Continued from page 5)

he will not be present for the intellectual aspect of the study. *He* needs to be involved, needs to assume responsibility through group work and readings and written summaries for the learning. He needs also the realm of the fine arts very particularly. "Art makes things easy to contemplate and irresistibly lovable," says Father Castiello.

If the adolescent is to develop any genuine Christian intellectual life, the secondary school must select and emphasize matters of greater moment. In the religion course, for instance, often minute and detailed discussions are launched on the vestments or indulgences. And few students have ever really been asked to realize that God loves them. Again a matter of curriculum. Also a matter for great study, is the need for a continuity, for providing in some way a seeing of the relationship of various studies. Until this happens, the formation of a Christian mind is not possible.

Further, the adolescent will have a truncated intellectual life if his learning is a cold-storage variety. He needs that special dimension of understanding that comes from doing. His study of the co-efficients of expansion in physics becomes real when he performs the experiment. He learns what prayer is by praying, intelligent government through self-government, living in love with others by serving.

In this sense the school may well provide opportunities through Third Order groups or YCS work for the understandings that spring from experience. Far from meriting the accusation that such Catholic Action consciousness is causing the sclerosis of our schools, making them centers of training not centers of education, the genuine Catholic secondary school is enriched by the participation of their students in such groups.

These then are some initial conclusions to be drawn from the fact that the Catholic secondary does have a responsibility for contributing to the work of the Church. It might be well at this time to recall the Viennese saying that Father John Courtney Murray used recently in discussing Christian education: "The situation is desperate but not serious."

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Review of the Press

STAKING OUT A THEOLOGY OF THE LAITY

THOSE who are preparing for the Second World Congress will no doubt welcome the following summaries of two of the most important studies which have appeared in English on the themes of the Congress: The Mission of the Church and the Mission of the Laity.

LAY PEOPLE IN THE CHURCH by Yves M. J. Congar, O.P., Newman Press, Westminster, Maryland, $6.50.

Cardinal Gasquet once related the story of an inquirer who questioned a priest regarding the role of the layman in the Church. The priest replied: "The layman has two positions; he kneels before the altar and he sits below the pulpit." The Cardinal suggested a third: "He puts his hand in his purse." The anecdote reflects an impoverished notion of the lay state which several recent theologians have been attempting to remedy. Sociologically speaking, the status of the layman has changed markedly during the past quarter century. Theologically speaking, the status of the layman is being rediscovered and re-evaluated. The task of rediscovery achieves new heights in this scholarly work of Father Congar.

Theology manuals and popular treatises on religion are wont so to emphasize the hierarchic structure of the Church that the impression is conveyed that the Church and the hierarchy are co-terminous. But what of the layman? Is he a mere accidental appendage? Congar indicates that according to the monastic view, the layman exists by favor of a concession, whereas according to the canonical view, the layman is a negative creature. Both views have conditioned our appraisal of the layman's role. There are profound historical developments lying behind this theological unbalance. The theologians of the Counter-Reformation were compelled to emphasize the hierarchical aspect of the Body of Christ

in order to correct the erroneous concept of the Church which the Reformers were propounding. Unhappily, a certain onesidedness developed which persists to this very day. What, then, is the layman, and what is his role in the Church, the Mystical Body of Christ?

To understand the position of the layman in the Church, one must grasp the nature of the Church in all her dimensions. The Church, which is the Mystical Body of Christ, is both hierarchic and communal; she is at once the means of redemption and the community of the redeemed; at once a structure and a life. These two complementary elements, bound together in a give-and-take relationship, constitute one vital organism, whose priestly, kingly and prophetical mission is the salvation of the world. Congar observes that the hierarchy and the people are like husband and wife in a family, united by love and cooperation, and playing roles that are meaningful only in their complementarity. Thus, Pius XII writes: the faithful, and more especially the laity, are in the front line of the Church's life; it is through them that she is the vital principle of human society. In consequence, they, above all, ought to have an even more clear consciousness, not only of belonging to the Church, but of being the Church, that is, the community of the faithful on earth under the guidance of its common head, the pope, and of the bishops in communion with him."

Within this organic framework, Father Congar spells out in rewarding detail the precise status and role of the laity. Lay persons are the people of God in the world, a fellowship in Christ, destined "to do God's work in so far as it must be done in and through the work of the world." Baptism is the basis of their dignity. Through baptism the laity are built into the Body of Christ and made to share in the prerogatives of Christ the Priest, Christ the King, and Christ the Prophet.

1. *The layman is a priest* — this immeasurably rich truth has its roots in Sacred Scripture and in the writings of the Fathers. Three aspects of the lay priesthood can be distinguished: the moral, which consists in living up to one's religious obligations; the spiritual, consisting in prayer and the ascetical life; priesthood with a sacramental reference, associated with participation in the Eucharistic offering.

2. *The layman is a king* — the Christian is empowered to gain mastery over himself and to engage in work in the world and yet not to be of the world. Furthermore, he contributes from below to the upbuilding of the Mystical Body by his consent to and cooperation with the teaching and directions of the hierarchy.

3. *The layman is a prophet* — the baptized soul has the Spirit of God within, imparting light and counsel which are complemented and reenforced by the light and counsel emanating from the hierarchy. As prophets, all Christians are called to bear witness to Christ by their daily lives, and some Christians are called to teach explicitly (e.g., Confraternity of Christian Doctrine, lay missionaries, etc.).

These lay prerogatives have practical implications for daily living. Whereas the hierarchy exercises a mediation of grace between Christ and the faithful, the faithful must exercise a mediation of grace between the Church and the world. If the layman is a priest, then he is to bring to the Eucharistic sacrifice the offering of his own life as well as a daily work which has been purified and sanctified by dedication (Congar sees a relationship between temporal earthly work and the final reality of God's Kingdom). If the layman is a king, he must contribute to the vigor and increase of the Body of Christ by his lively consent to the teachings and prayer life of the Church (which consent is an act of kingship) by associating himself with the lay apostolate. Finally, if the layman shares in the prophetical mission of Christ, he must *be* Christ in his milieu.

Many other refreshing themes are elaborated, e.g.: It is the function of the layman to respect the reality and the internal truth of second causes, for the latter are intimately bound up with his sanctification and salvation. The Church is in tension between the paschal mystery and the parousial mystery; it is the mission of the hierarchy to bring to the faithful the fullness of the pasch and it is the mission of the faithful to purify and Christianize the temporal order in preparation for the parousia. A theology of the Church must emphasize not only the elements of communion *with* Christ but also the elements of communion *between* members. Pius XII clarifies the nature of Catholic Action by describing it as a "cooperation" rather than a participation in the apostolate of the hierarchy.

A final theme, holiness for the layman, is presented with startling candor in one of the most provocative chapters of the book. The author suggests that the principal elements of a spirituality for the laity are as follows: the holy and hallowing will of God, vocation, service, engagement and responsibility; the whole beneath the

sign of the Cross. This blueprint may well serve as the basis for much-needed re-thinking and discussion in an area of capital importance.

Father Congar's book is a necessity for both priest and lay apostle. It is symptomatic of the beginnings of a new era in life and growth of the Mystical Body of Christ.

Robert M. Brooks, O.Praem.

THE ROLE OF THE LAITY IN THE CHURCH

by Monsignor Gerard Philips, Fides Publishers, Chicago, $3.25. (See review, also, in Summer, 1956, **A.P.**)

Monsignor Philips book, now in six languages, opens with a chapter on "The Hour of the Laity: A Present Day Phenomenon." The Holy Father has said *(Mystici Corporis)* that "all who acknowledge the Church as their Mother (should) carefully consider that, not only the sacred ministers . . . but in their measure also the other members of the Mystical Body of Jesus Christ, are under an obligation to work zealously and energetically for the building and increase of that Body." It is not a question of attenuating the office of the bishops or priests. But besides their offices and under their direction, there do exist other responsibilities in the Church, those of the faithful.

Chapter II studies the principles governing the laity's active membership in the Church. The baptized person is a member of the Body o Christ; the confirmed is a competent member capable of bearing witness to the Body and assuring its propagation and defense. The lay Catholic is united to Christ the High Priest by a number of personal relationships; he will hav preoccupations which are Catholic or universal he will try to form a soul with a universal range His field of action (Chapter III) will be firs on religious grounds; he must be a "light bearer." But he must also assume the task o constructing the temporal city attached, in its way, to the city of God. To proclaim that Catholics are the best citizens is useless; they mus prove it by acts. Thanks to her faithful, th Church will then exercise not a power but a ver real action on the temporal.

In the following chapters, the author studies the relations between the laity and the power o orders (Chapter IV), the laity and the Magis terium (Chapter V) and the laity and Churc government (Chapter VI). He then deals wit the laity and Catholic Action (Chapter VII) studying Pius XI's famous definition of Catholi Action as a "participation" in the hierarchica Apostolate, as well as the question of the man date. In Chapter VIII, "The Lay Apostolate an Allied Contacts," the author confronts the la and religious vocations, youth movements in re lation to the Apostolate, and finally, the Catho lic's task in political life.

In Chapter IX, "Towards a Lay Spirituality," Monsignor Philips shows that it would be wron to consider the spirituality of clerics as a dimin ished monastic spirituality and the spirituality of the layman as a reduction of that first reduc tion. What, then, are we to say of "moder sanctity"? It is certain that the piety of th faithful is profiting immensely from the Biblica and patristic revival and from their initiatio into the mystery of worship through the liturgy They prefer piety to pious practices which form a complicated gymnastic program far remove from life's core. Finally, the modern saint, es pecially among the laity, will be a "social saint serving and loving Christ in all the persons wh make up His Body.

The Conclusion analyzes the notion of th "apostolate," sketches the "Catholic synthesis of authority and liberty and shows how the in stitution of the Church is the continued inter vention of God, acting through the Hierarchy but also through the layman, "who receives a so as to give all."

—V. J. G.

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